

Some Distinguished Jains.

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ससार दाषानल दाह भीरं
संमोह धूलौ हरणे समीर,
मायारसऽदारण सार सीरं
नमामि भीर गिरिसार भीर ।

—HARIBHADRA-SU





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Preface.

This little book contains a series of brief sketches of some distinguished Jains and Jain families.

The first edition was published in 1914 under the title of *Jaina Historical Studies*. In preparing the second edition, the old matter has been revised and partly re-written. Various errors have been checked and corrected. Four more sketches namely, those of Kumarapala Chaulukya, Vastupala, the Mohanots and Ratan Singh Bhandari have been added. In deference to the opinion of a critic, the old title has been discarded in favour of the present one. It is hoped that the present edition will receive as favourable a reception as has already been accorded to the previous one.

DELHI
August 1918-

{ **UMRAO SINGH TANK.**



List of Abbreviations.

B R. Bhandarkar's Report.

P R Peterson's Report.

J. S. C. H. The Jama (Svetambara) Conference Herald.

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KUMARAPALA CHAULUKYA.

THE JAINA EMPEROR OF WESTERN INDIA.

The foundation of the Chaulukyan empire was laid by Mularāja. Having conquered Gujarat in A. D. 941, he settled there and made Anahilavada his capital. Under the aggressive policy of his successors, the kingdom of Anahilavada rose to the position of an empire. It was the richest if not the most warlike empire of India. At one time, it comprised eighteen principalities extending from the hilly regions of the Hindukush to the plains of Maharashtra. The chiefs of Kalyana, the princes of Saurashtra, the Ravals of Chittore, the Raos of Sapadhlaksha, the kings of Malwa the Chahamanas of Marwar all owed allegiance to the Emperor of Anahilavada and did him homage. During the reign of Bhima I, in A. D. 1024 Mahmud of Ghazni invaded Gujarat, captured Somnath and sacked Anahilavada. 'The wealth abstracted as reported in the history of the conquerors by this scourge of India though deemed incredible would obtain belief if the commercial riches of Anahilvad could be appreciated. It was to India what Venice was to Europe, the *entre pot* of the

products of both the Eastern and Western hemispheres. The empire, however recovered the shock given by Mahmud and we find Kumarapala, the eighth from the founder at the head of the richest monarchy in India. Tribhuvanapala the last ruler of the Chaulukya dynasty was driven away from power in A D 1243 by Visaladeva, the Vaghela chief of Dholka whose descendents continued to rule Gujarat until A D 1298 when Ulugh Khan and Nasrat Khan the generals of Alau ud-din the Emperor of Delhi invaded the country and gradually established Mohamedan supremacy there. The defeat of Karna the last of the Vaghela line and the capture of his beautiful daughter Devaladevi by the Delhi army are facts well known to every reader of Indian History.

On the death of Jayasimha Siddharaja which occurred in A D 1143 Kumarapala sat on the throne of Annahilavada. Under him, the Chaulukyan empire reached its widest limits and enjoyed uninterrupted peace and tranquility. The Kumarapalaprabandha gives the following limits of his sway. The Turushkas or Turks on the north, the heavenly Ganges on the east, the Vindhya mountains on the south, the Sindhu river on the West. Considering his greatness as a king and conqueror, observes a great scholar, 'the historical record of Kumarapala is meagre and incomplete. Materials may still come to light which will show his power to have been surprisingly widespread.

Kumarapala was born in A. D. 1093 at Dadhsthali (Dethali) in the appanage of his father. According to Merutunga who wrote in A. D. 1304, Kumarapala's grandfather Haripal was the natural son of Bhīma I by his concubine Chaula devī. His father, Tribhuvanapala, married Kashmiridevī who bore him three sons Kumarapala being the eldest and two daughters Pramaladevī and Devaladevī. Pramala was given in marriage to Kanhadadeva, the military commander of Jayasīma Siddharaja, and Devala to Arnoraja, the King of Sapadalaksha who held his court at Sakambhārī Sambhar.

Jayasīma Siddharaja, the immediate predecessor of Kumarapala had no male issue. Naturally, Tribhuvanapala and his sons, as next reversioners of the emperor claimed the crown after him. But Jayasīma Siddharaja hated them for their low origin and in order to defeat their claim adopted Chahada son of Udayan as his son and successors. With the object of eliminating the possibility of any quarrel as to succession after his death, he procured the assassination of Tribhuvanapala. Kumarapala had been marked out as the next victim of his hatred. Kumarapala, however, realised the danger which threatened him. In his distress,

1 The territory of Sapadalaksha included Hansi in the Punjab, Ajmer, Mandore the old Capital of Marwar six miles north of Jodhpur and Mandalgarh in Mewar.

he consulted his brother-in-law Kanhadadeva who advised him to quit Annahilvad. Accordingly, he committed his wife to the care of his sister Pramala and himself went into exile. He roamed about *incognito* visiting various places. On one occasion, he clandestinely came back to Annahilvada with the object of knowing how the matter stood in the court. His presence was however discovered. Jayasimha Siddharaja at once sent his men in search of him. But with the aid of a friendly potter named Alinga he evaded his pursuers and made good his escape. Thence he betook himself to Cambay where he was introduced to Hemachandra¹ the well-known encyclopaedist of the Jainas.

The holy man is said to have foretold his future greatness but he went away disbelieving. While staying at Ujjain Kumarpala received intelligence of the death of Jaysimha Siddharaja. He forthwith made for Annahilvada and got there at night. He saw Kanhadadeva who received him with great cordiality and promised him his support. Early next morning Kanhadadeva with the aid of his troops placed him on the throne and proclaimed him emperor of the Chaulukyan empire. Deva Sri, the family chaplain

¹ Hemachandra was the son of Chahala a Moth Vaisya by his wife Pabini. Born at Dhanduka in A. D. 1037. Was consecrated in A. D. 1077 by the acharya Viripadam in A. D. 1110. Died A. D. 1117.

bestowed his blessings on the new emperor while Kanhadadeva prostrated himself in submission before him.

The first act of Kumarapala after his having secured the crown was to gratefully recognise in a befitting manner the services of those who had befriended him in his days of adversity Vaghabhatta was appointed as minister Alinga was made the chief member of the Council Devasri and others were given handsome rewards

At the time when Kumarapala came to throne, he had passed his fiftieth winter He had seen much of the world and had laid up a vast store of experience in course of his wanderings No wonder that a man of his experience, should insist upon looking himself into the affairs of realm and allow no one to arrogate his authority This attitude of the emperor of course did not find favour with the old courtiers who saw their power gone and prestige damaged They all became his enemies and entered into a conspiracy with the object of killing him and placing their own nominee on the throne They posted secret agents with instructions to watch and follow and assassinate the emperor. But before they could achieve their object, the conspiracy was discovered and all the conspirators were executed.

Kumarapala owed his elevation to the throne to Kanhadadeva just as Akbar owed his crown to Bairam-

khan It appears that soon after his installation as emperor, Kumarapala got tired of his brother in law on account of his arrogant and rude behaviour. Probably Kanhada wanted to keep the emperor under his thumb and undoubtedly it was too much to tolerate for a man of Kumarapala's temperament. Kanhadadeva defied his authority, published his low origin and questioned his right. Kumarapala gave him a friendly warning but he took no notice of it. At last by the order of the emperor, he was arrested and his eyes were put out.

When Kumarapala had succeeded in securing the crown for himself, Chahada the disappointed claimant departed from Annahilavada and invoked the assistance of Arnoraja the king of Sapadalaksha. Arnoraja gave him a rank in his army and took up his cause. He began fomenting disaffection in Kumarapala's army and with purse and promise won over some of his generals to his side. Having thus made himself sure of his success, he set out at the head of a large force and came on the borders of Gujarat. Though treason and corruption were rampant in Kumarapala's camp yet Kumarapala with his superior generalship and heroic boldness managed to defeat the enemy and inflict a heavy loss on him. Both Arnoraja and Chahada were taken prisoners. Arnoraja was allowed to go back to his kingdom while Chahada was pardoned and given a position in the Imperial Court.

While Kumarapala was engaged in repelling the attack of Arnoraja, Vikram Simha, the chief of Chandravati contrived a plot to kill him. Fortunately Kumarapala had timely warning of the danger and thus what would have proved a grievous disaster was averted. The emperor afterwards deprived the delinquent of his *Jagir* and conferred it instead on his nephew Yasodhaval.

Later on, Kumarapala subdued Malva killing according to one account its ruler Balal, conquered Chittore and overran the Punjab. The territory of Chittore with its seven hundred villages was conferred in *Jagir* on Alinga. These conquests are alluded to in the Chittorgad inscription dated Vik Sam 1207 (A. D. 1150). One of the titles assumed by Kumarapala was Avantinatha or the Lord of the Malva.

Soon after, Kumarapala turned his attention to the reduction of Sapadalaksa. He prepared a large army consisting of fourteen hundred camels and twice as much foot and marched it against the ill-fated state. Chahada was put in command of it. He attacked and captured Bambhera, a town in Sapadalaksha and established Chaulukyan supremacy in the country. Seven crores of rupees worth gold and seven hundred mares fell into the hands of the victors. An interesting story is told by Merutunga which shows the thrift if not the niggardliness of Kumarapala. When war accounts were submitted to the emperor, he was very angry with Chahada for his having incurred an unauthorised

expenditure of one lac of rupees in charity out of the war purse "The expences in which you indulge" said the emperor "even I am not able to compass" "Because your Majesty is not a king's son while I am" was the ready retort of Chahada.

In or about A D 1150 Kumarpala was confronted with a domestic trouble which led him to declare war against Arnoraja. It has already been mentioned that one of the sisters of Kumarpala was married to Arnoraja. According to Jinamandana-gani, Devaladevi having been insulted by her husband left him and reported the matter to her brother Kumarpala to avenge the affront offered to her sister invaded the territory of this brother in law and occupied it. The result of the expedition was that Arnoraja acknowledged the supremacy of Kumarpala and became a feudatory of the Chaulukyan empire.

In or about A D 1156 Kumarpala set his heart on the conquest of the Northern Konkan. He sent Ambada there with a large force. While the Chaulukyan army was crossing the Kalavini Mallik Arjuna Silhara the king of northern Konkan overtook it by surprise and threw it into confusion. This reverse, however did not disconsolate the emperor who at once set himself to make preparation on a larger scale for another expedition. He again sent an army under the generalship of the same commander against Mallick Arjun. According to the Prithviraja vijaya, Someshvara too

was present in the campaign. This time victory greeted Chaulukyan arms. After a hand to hand fight the Silhara prince was made captive. He was slain by Ambada's own hand and his head was brought to Annahilavad. The emperor recognised the services of Ambada by conferring on him the title of Rajapitamaha. The northern Konkan was reduced to the position of a fief of the Chaulukyan empire.

In his early life, Kumarapala was a votary of Shiva. He ate meat, drank wine, offered sacrifices and had no scruples in shedding blood and making aggressive wars. But afterwards he came in contact with Hemachandra—the celebrated Jaina scholar. Under his guidance he gradually became imbued with the spirit of Jainism and ultimately in A. D. 1159 formally embraced it. He adopted the twelve vows of a Sharavaka and did his best to disseminate the principles of the Jaina religion among the masses. Jinamandanagani in his Kumara-palaprabandha refers to a mission sent by Kumarapala to Jayachandra of Benares with the object of persuading him to put a stop to his practices prevailing in his territory. Jainism wrought a great change in the character of the emperor. He gave up flesh food, abstained from spirituous drinks, refused to make aggressive wars and showed a great respect to the rights of his weaker neighbours. He abolished capital punishment, remitted taxes on fuel coal and carts and abstained from confiscating the property of those of his subjects

who died leaving widows but no sons. He stopped the sale of spirituous liquors and passed laws against gambling and betting.

After his conversion to Jainism Kumarapala was filled with a desire to become the ' Master of the Order. In consultation with Hemachandra, he organised a party of pilgrims and at his own expence led it to the holy mount Shatrunjaya. Accompanied by his friends and relatives, ministers and merchants monks and nuns he advanced from his capital and travelling by easy stages reached Dhandhuka the birth place of Hemachandra. Thence he proceeded to Shatrunjaya. From there he went to Girnar and other holy places of the Jainas in Kathiawad.

Kumarapala was a great builder. Almost all the Svetambara temples and monuments of unknown origin are ascribed either to him or to Samprati, the grandson and successor of Asoka. So great an impression did the extent and magnificence of his architectural activity make on the popular imagination that tradition credits him with erection of 1440 new temples and the restoration of 16000 decayed ones. At Annahilvad he built a temple dedicated to Neminathia which he in the memory of his father, called Tribhuvanavihara. In his days of exile he had once been without food for three days. A certain lady took pity on him and refreshed him with some eatables. When he became emperor he did not forget the graceful act of his benefactress. He

erected a *Vihara* in honour of her and named it *Kumabhā Vihara*. At Cambay he restored the temple in which Hemachandra had been consecrated and which had since fallen into ruins and contained there an image cut out of a precious stone. At the suggestion of Gunda, Benispati which was probably only supported by Hemachandra he rebuilt the decayed temple of Somnath. There is epigraphic evidence to show that in Vik. Sam. 1221, Kumarpala built a temple known as *Kuvāra Vihara* at Jalo (Mirwar) and consigned it to the care of Devichandracharya of the *Vrihad gachchha*. He erected hospitals where food and medicine were freely supplied to the poor and also constructed *Posidha-salas* and *upasiras*.

When Kumarapala came to throne, he was quite an illiterate man. At the suggestion of Kapardin, his minister, he learnt reading and writing and in one year read three poems with their commentaries. Like Akbar, he was fond of the society of learned men and used to hear their discourses. The poet, the pandit, and the priest all frequented his court and were freely and liberally patronised by him. Under him, Hemachandra wrote some of his best works on religion, history and literature—*Yogashastra*, *Trisasthi-salakapurushacharitra*, *Dvayasraya*, *Sabdanusasana* etc. and Ramchandra composed sum of his famous dramas. Sripal was the poet-laureate to the emperor and Solaka the court musician. Kumarapala founded twenty-one

libraries and opened a copying department whose business was to copy out old manuscripts and scrolls

Kumarāpala had no male issue. He had only a daughter by his queen Bhopaldevi, named Līlū whose son was Pratapamalla. There were two claimants to choose between, for the future succession Pratapamalla and Ajayapala, Kumarapala's nephew. The emperor preferred the former to the latter and was supported in his choice by Hemachandra and his party. While the question of succession was agitating the mind of the court Hemachandra fell seriously ill. All that medical skill could do was attempted in vain. In the year 129 of the Vikrama era the great sage passed away. Kumarapala's grief for his guru knew no bounds. It gave him a terrible shock and he refused to be consoled. After some six months he was confined to bed and followed his guru to the next world. The friendship between the sage and the monarch was sincere and disinterested and it reminds Mr Tawney that of Fronto and Marcus Aurelius.

Kumarapala belonged to that class of rulers whose best known representatives among the Jains are Samparati, Amoghavarsh and Kharvella. He managed to combine in him the benevolence of a monk with the wisdom of a statesman. He was just, impartial and laborious. Pure and above reproach in his private life, simple and frugal in his habits, rigid and strict in the

observance of his religious vows Kumarapala was a perfect model of Jaina purity and piety.

No sooner had breath left Kumarapala's body than Ajayapala seized the throne and proclaimed himself Emperor of the Chaulukyan empire. He wreaked his vengeance on all those who had supported the cause of Pratapamalla. It was a day of terrible persecution for the followers of the late emperor. The temples built by him were pulled down and razed to the ground. Kapardin was arrested and thrown into the cauldron. Ramchandra the dramatist was seated on a heated plate of copper and tortured to death. Next came the turn of Ambada. He was asked either to do homage to Ajayapala or to prepare himself for death.

"In this birth" roared the old knight, "I do homage to Arhat as my deity, to Hemchandra as my teacher and to Kumarapala as my master." On this blank refusal, a fight ensued in which Ambada was overpowered and killed.

Ajayapala ruled but three years. He was stabbed with a knife by a door-keeper and expired on the spot.

The Rise and Fall of the Bachchhavats

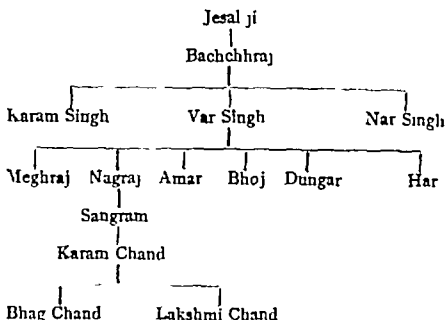
While on a short visit to Bikaner, on the occasion of the Jubilee celebrated by Maharaja Ganga Singhji, I was shown among other places of interest, a Jaina *Upasara*, situate in the Rangri ka-chowk. It is an ancient looking building with a large open space in front of it and is said to have once formed part of the palatial residence of the Bachchhavat family. My good guide related to me a pathetic story of the rise and fall of the Bachchhavats as we went round the place. A feeling of awe and reverence came over me as he described the closing scene of the drama of the Bachchhavat activity which was enacted some three centuries ago on the very spot where we then found ourselves standing. It was a tragedy pure and simple. The Bachchhavats had doubtless a glorious rise and a still more glorious fall and every son of the Jaina mother may justly be proud of it.

Bachchharaj, after whom the family is called Bachchhavat, was the real founder of the Bachchhavat greatness. He sprang from the noble stock of the Bothras of Marwar in whose veins flowed the heroic blood of the warlike Chohan prince Samant Singh.

the king of Jalore. He entered the service of Rao Riddmal, chief of Mandore, where his tact and good fortune helped him to the position of "*diwan*" When Riddmal was slain by a relative of the infant Rana Kumbha, Bachchharaj invited his eldest son, Jodha to Mandore and proclaimed him king. Later on, Bika, son of Jodha, in his ambition to carve out a new kingdom for himself set out northward from Mandore. Bachchharaj attached himself to the adventurous prince and accompanied him in his quest for a kingdom. His step was one in the right direction. It marked the beginning of a bright and prosperous era in the history of the Bachchhavat family. Fortune favoured Bika and crowned his efforts with success. Having secured possession of a tract of land belonging to the Sanklas of Janglu, he carried his arms westward and conquered Bhagore from the Bhatties. Here he founded his capital, Bikaner, in A D 1488, thirty years after his departure from the parental roof at Mandore and settled in his new environments as an independent monarch. Bachchharaj also settled down with his family in the new city. Following the example of his master, he founded a village which he called, after his name, Bachchhasar. Bachchharaj was a man of great piety and love, and did much to further the glory of the Jaina religion. He made pilgrimage to Mount Shatrunjaya and died full of years and honours.

Through the kind and generous offices of my guide

I have been able to give the following geneology of the Bachchhavat family



As time rolled on the Bachchhavats gained more and more in influence stability and power. They remained chief advisers and friends of all the successive chiefs from Bika downwards until their overthrow during the reign of Rai Singh. The post of the *diman* became hereditary in the family. They produced men of great experience and wide culture who not only controlled the civil affairs of the state with great skill and tact but also took part in military transactions. In fact they handled the sword as well as the pen. Var Singh and Nagraj were their great warriors. The

former lost his life in an engagement with Haji Khan Lodi, while the latter greatly distinguished himself in putting down an insurrection during the reign of Lun Karan. Nor did the Bachchhavats lag behind in deeds of public good and religious charity. They celebrated the enthronements of Jaina pontiffs, led parties of pilgrims, and built grand places of worship. They patronised learning encouraged art, and relieved the needy. In short, the existence of the Bachchhavat family proved a great blessing to their neighbours.

Karam Chand, the last of the great Bachchhavats, was the son of Sangram, the minister of Rao Kalyan Singh.

When Rai Singh came to *gaddi* in A. D. 1573 he appointed Karam Chand as his *diwan*. Karam Chand was a man of great erudition and wide culture. So far as his personal appearance was concerned nature had not been very indulgent to him, but he possessed a strong common sense, and was a prudent statesman and wise administrator.

Rai Singh had not been long on the throne, when Abhaya Singh, Raja of Jeypore, invaded Bikaner. The times were out of joint and the state was not prepared to run the risk of a disastrous and dubious war. In his perplexity, the Raja held a conference with the minister who, with his characteristic quickness of decision and

clearness of brain, advised the prince to make peace with the invader. Ral Singh did as he had been advised to do by his minister. The wisdom of Karam Chand saved the situation and Bikaner continued to enjoy peace and prosperity.

Ral Singh was an impetuous, headlong and credulous man. His worst fault was an utter disregard for consequences. He was generous to a fault, to speak the best of him. He dissipated the fortune of his forefathers in a most reckless manner. He wasted his revenues in building new forts and fortresses. He threw away his money to the *bhats* and the *charans*. It is said that once a *bhat* named Shankar composed some *verses* in his praise and recited them to him on the occasion of his return from Delhi. He felt so highly honoured that in a fit of generosity he ordered his minister to confer upon the panegyrist a *Ahlat* and a reward of one crore of rupees. The announcement staggered the minister. He hesitated and remonstrated with the prince and lo! the prince raised the amount of reward to one crore and twenty five lacs. One crore of rupees, goes the story, was at once paid and for the balance the revenue of the state was pledged. The story may not be true to the letter, but its value lies in the fact that it throws a flood of light on the court life of those days. It acquaints us with the circumstances under which Karam Chand lived. It at least points out the direction in which we should look for the

causes which brought about friction between the prince and his minister and ultimately the downfall of the latter. Rai Singh every day grew more and more extravagant. The treasury stood in danger of running dry. The finances fell into disorder. The future appeared gloomy. At last Karam Chand, actuated by his love and devotion to the house of Bika, made a last and determined effort to bring the prodigal prince to his senses. But the result proved most disastrous to himself. It has been alleged that in A. D. 1595 Rai Singh learnt that Karam Chand had formed a conspiracy with the object of supplanting him either by Dalpat Singh or by Ram Singh. It has been further asserted that Karam Chand thereby wanted to make himself all-powerful in the state. We may mention here once for all that we are not prepared to give credence to these allegations which are neither supported by evidence nor seem probable under the circumstances. We fail to perceive any motive in Karam Chand for this alleged act of treason against his master. Even those who lay this charge at his door are not agreed among themselves as to the name of the person in whose favour the alleged conspiracy was formed, *viz*, whether it was Dalpat Singh or Ram Singh. Besides the fact that Akbar, who was on the most friendly terms with Rai Singh and was also connected with him through the marriage of his son, extended a hearty, open and ready welcome to Karam Chand when he fled to

Delhi, strongly militates against the theory that he had any hand in the crime imputed to him. We all know how inveterate Rai Singh had been in his enmity towards him and presumably he must have done his best to undermine the position and damage the status of Karam Chand at the court of the Emperor. He might have gone so far as to ask the Emperor to hand over Karam Chand to him or at least to turn him out. That Akbar, whose reputation for justice and fair dealing has been unimpeachable, never doubted even for a moment the innocence of the minister is a complete answer to all the charges so maliciously levelled against him. On the other hand, Akbar treated him with great honour and consideration. It may be asked if Karam Chand had really a clear conscience, why did he run away from Bikanar. Those who have carefully studied the history of Rajasthan and have before their mind's eye the fates of men like Indraj Singhvi and Amar Chand Surana will at once agree with us that this step of his was one in the right direction. Unfortunately, in those days, the state could not boast of a strong and independent judiciary and consequently there was not a fair chance of justice for those who had the misfortune of being accused of high treason against their prince. To be brief, we believe that Karam Chand was quite innocent of the charge which had been brought against him. Nay, he fell a martyr in a right and just cause. He was not the author of any cons

piracy but was rather the victim of it. His own high sense of duty with which he approached the task of administration proved the cause of his ruin. He was determined to bring the prince back to the right path and he worked for the realisation of this object with an unflinching faith and untiring zeal which always guide those who believe themselves engaged in a just and righteous cause. In so doing, he incurred the enmity of those whose interest lay in seeing the prince persist in his old course of extravagance and dissipation. To proceed, his enemies got the upper hand in the court and poisoned the ears of the Raja against him by inventing an imaginary story of an imaginary plot. The credulous prince—and we know that he was so on the authority of no less a person than Jahangir himself—believed implicitly in all the nonsense which the enemies of Karam Chand had been pleased to tell him. He at once determined to arrest Karam Chand and to put him to death. The friends of the minister had already reported to him all that had been talked of or said about him in the court. As soon as he learnt the decision of the prince, he fled from Bikanar and invoked the protection of Akbar which was generously given. The Emperor treated the noble refugee with every courtesy and kindness and conferred on him a position of honour in the court. Karam Chand rose higher and higher every day in the esteem of Akbar, and soon acquired great influence over him.

When Rai Singh learnt that Karam Chand had escaped to Delhi, he swore indignantly and vowed vengeance on him and we shall see later on how keenly he felt his discomfiture and frustration

While Karam Chand was a refugee at Delhi, a curious incident occurred at Bhatner which gave him an opportunity of avenging himself on Rai Singh. It is not, however, certain whether or not he took advantage of it. In A. D. 1597, while Rai Singh was staying at Bhatner, a place in his territory, Nasir Khan, father-in-law of the Emperor happened to come there. The Raja appointed Teja Bagor to look after the comfort of his illustrious guest. Teja entertained his guest in a manner which was quite unique and novel. While the Khan was taking a stroll, Teja pretended to be made and belaboured him with shoes. The Khan hastened to Delhi and complained of this outrage to Akbar. The emperor called upon the Raja to surrender the offender to him, but the latter blankly refused to do so. This enraged the Emperor who dispossessed Rai Singh of his *jagir* of Bhatner and instead conferred it on his (Rai's) son Dalpat Singh. We do not know for certain whether Karam Chand actually espoused the cause of the aggrieved Khan at the court, but all the same Rai Singh believed that he had done so. An impression which tended to intensify still deeper the already existing bitterness between the Raja and his late minister.

The services rendered by Karam Chand to his community and religion can never be overated. His memory is still cherished in Rajputana as one of the great benefactors of the *Sangha*. Every act of his bespeaks of his boundless charity and unostentatious piety. In A.D. 1555 he celebrated the official entry of Jinachandra suri of the Brihat Kharataragachchha with great *eclat* at Bikaner. The *kavi* who announced him the advent of the holy *guru* was given a handsome reward. During the famine of 1578 (Vik-Sam 1635), he made every endeavour to relieve the starving population by establishing depots for the free distribution of corn. He recovered a large number of Jaina images from the Mahomedans into whose hands they had fallen and deposited them in the Chintamanji temple at Bikaner. He introduced some needed reforms in the Osval community and fixed and regulated the cesses due by the community to the *bhojaks*

Akbar, though not a convert, was more than an admirer of Jainism. It was Hiravijaya-suri who first made him familiar with the sublime teaching of the Jina in A D. 1682. As a result of his activity and labour, Jainism secured a corner in the emperor's heart and proved itself a potent factor in influencing his views and policy. Mr. Smith is perfectly right when he observes that many of his acts from 1682 onwards were the direct outcome of his partial acceptance of the Jaina doctrine. Abul Fazl expressly mentions Hiravijayasuri

and his colleagues in his *Ain-i-Akbari* and is corroborated by Jahangir who refers to his father's acquaintance with the Svetambara Jainas. Akbar loved and admired and respected his *Jaina gurus* ¹. In A D 1592, at the suggestion of Karam Chand, he invited Jina chandra Suri from Cambay and received the holy visitor at Lahore with every mark of honour due to his exalted position. Manasimha ² (Jinasimha Suri) Veshharsa, Parmanand and Samayasundara were in attendance on the learned Suri. At the desire of Akbar Jinchandra Suri declared Manasimha as his successor. This declaration was followed by a grand and impressive ceremony at which Akbar himself was present and was made an occasion for feasts and festivities towards the cost of which Karam Chand materially contributed. Before the Suri took leave of Akbar, the latter conferred on the former the title of *Yugapradnana* ³ and issued two edicts one forbidding fishing in the Gulf of Cambay and the other, interdicting the slaughter of animals during eight days of the month of Ashadha.

1 *Iliravijaya* etc. Vijayawada Suri Abant sha tra. *Ilirav. Lahore*
 2 *Abhikhandra Padmasundar etc* *Sur P. II. IV. LXV*

3 Mentioned by Jahangir in his *Memoirs*

- 3 तत्पट्टानुक्रमत श्रीमग्निनयन्द्रमुत्तिनामाम ।
 जाता युगप्रधाना दिव्यलोपति पातयादिकृता ॥१॥
 चकट्य (य) र रंजम पूर्व ह्यादग मुवेनु गर्भ प्रयेनु ।
 स्फुल्लतरममारि पटह प्रयादितो रैरम मुत्तिवै ॥२॥
 यद्वारे किम कमनन्द्र सचिव चाद्वो भवहीमिमाह ।

' Raw lads as you are, take care lest you should be deceived by his false tears and consent to go back to Bikaner. The Raja is rather grieved to see me die in glory. With these words of advice and warning, the great man passed away. The Raja was profuse in his expression of sorrow and sympathy for the bereaved family and employed every art in persuading the brothers to accompany him to Bikaner, but all to no purpose.

Raj Singh felt greatly annoyed at the failure of his fiendish design but he still cherished a hope to have his revenge one day. In A D 1611 he became seriously ill and his malady took a fatal turn. When he felt his end draw nigh, he called his son Sur Singh to his bed side and admonished him thus. My son, I die disappointed. My last instruction to you is that you would bring back the sons of Karam Chand Bachchhavat to Bikaner and punish them for the sins of their father. With these words, the Raja expired.

Raj Singh was succeeded by Dalpat Singh who ruled for about two years. In A D 1613 Sur Singh became Raja. He had however, not forgotten the last wishes of his dying father, but was only waiting for a proper opportunity to discharge his treacherous trust. As soon as he had celebrated his coronation, he hastened to Delhi. His object in going to Delhi was two-fold, firstly, to do homage to the Emperor, and secondly to bring back the Bachchhavat family to Bikaner. He

completely succeeded in his intention. He met Bhagchand and Lakshmichand there and under most solemn promises and assurances secured their consent to accompany him to Bikaner.

Decoyed with a fallacious guarantee of personal immunity and allured with the false prospects of the restoration of their old rights, the Bachchhavat brothers and their family started on their journey to their native place. They rejoiced over the idea that their days of banishment had come to an end and that they would soon be among their own people and in their own land. Their hearts were surcharged with feelings of gratitude and thankfulness towards their supposed benefactor. The ill-fated youths hardly dreamt that all the promises had been made only to be broken, and that they were being led to their doom. Sur Singh took more than ordinary care in concealing his deep-laid plot. He dismissed his *diwan* and proclaimed to the world that he was going to restore the post to its rightful claimants. In course of time, they reached Bikaner and were apparently treated with great courtesy and consideration by the Raja. In fact, they had been lulled into fatal security. They had been there barely two months when one morning they awoke only to discover that their houses had been besieged by three thousand soldiers of Sur Singh. Now truth dawned on them in all its terrible reality. They instinctively realised the situation and preferred a glorious death to an ignominious

surrender. The small band of their Rajput servants who numbered only 500 rallied round their masters and girt up their loins to defend them. Every one had the courage and endurance to suffer or to die. The Bachchhavats and their followers fought like heroes, but it was not a contest in the strict sense of the word. It was a mere act of butchery—and that too of the most revolting type on the part of the besiegers. When all hope of salvation had gone, the brave brothers, true to their Oswal birth, resolved, to signalise the end of their family. In their despair—they resorted to the awful but ancient custom of *johar*. The fatal pyre was lit up. All men and women took leave of each other. The ladies and children, the aged and the infirm all surrendered their lives—some by sword, others in the leaping flames of fire. Blood flowed out in torrents as the fumes of smoke curled their course upward. Not one feared to die. Every thing valuable was destroyed and thrown into a well which is still pointed out to the visitor. This done, the brothers paid their respectful homage to the *Arhats*, put on saffron *pags* and embraced each other for the last time. They, then, threw open the gates of the *haveli* and rushed out sword in hand. They fought bravely but were overpowered and cut to pieces. Their houses were pulled down and razed to the ground. The Raja made every endeavour to exterminate the Bachchhavat clan but providence had decreed otherwise. A Bachchhavat lady was absent on a visit to

her father's place at Kishengarh where she had gone to take her confinement. A male child was born to her, and thus the Bachchhavat clan has been preserved.

APPENDIX (1).

UDAYANA.

(A) Udayana was a native of Marwar. He was a Jaina by religion and Srimal by caste. During the reign of Jaya-Sinha-Siddha-raj, he came to Karanavati (Ahmedabad) where he prospered and built a magnificent temple. According to Merutunga, he died during the reign of Kumara-pala apparently in A. D. 1150 but the time of his death has been questioned by Dr. Buhler who treats it as improbable. Udayana had four sons, Vaghabhatta, Chahada, Ambada and Sola.

THE HONORIC DESIGNATIONS OF KUMARAPALA.

(B) A scribe's colophon which refers itself to the reign of Kumarapala Chaulukya and is appended to a MS. of Tilayasundarirajyanachudrakaha runs thus —

सवत् १२२१ ज्येष्ठ सुदि ९ शुक्रदिने अदपेह श्रीमदणहिलपाटके महाराजाधिराजजिनशासनप्रभावकपरमश्रावकश्रीकुमरपालदेवराज्ये श्रीवह्वापल्यां च श्रीकुमरपालदेवप्रसादास्पदश्रीधारावर्षनरेन्द्रराज्ये श्रीचक्रेश्वरसूरिश्रीपरमानन्दसूरिप्रभूपदेशेन बह्वापल्लिपुरीवास्तव्य श्री० पूमाश्रावकेण आशाचन्द्रआशाधरपोद्दिष्टाहिणिराजूप्रमुखमानुषमानुषसमेतेन इदं ज्ञाताधर्मकयागरत्नवृडकयापुस्तकं लेखितमिति ॥ गियमस्तु० श्रीचक्रेश्वरसूरिश्रीपरमानन्दसूरिश्रीयश. प्रभसूरीणां ।

(P. R. III, 69.)

THE ANCESTORS OF BACHCHHARAJ

(C) The Bachchhavata trace their descent from Sagar the chief of Devalavatak. Sagar belonged to the Devada Clan of the Chohans and is stated to have waged war against the Shah of Malva and devastated his territory. He had three sons named Bohittha, Gangdas and Jaya Sinha respectively. Sagar was succeeded by his eldest son Bohittha. Bohittha is believed to have been a contemporary of Rana Ratansingh and taken part in the defence of Chittore against the armies of Ala-ud-din. Bohittha had eight sons (1) Sri Karan (2) Jees [3] Talha [4] Jagan Mal [5] Bhima [6] Soms [7] Punvapi [8] Padma and one daughter named Padma. Sri Karan was the last of the line who occupied the gadi of Devalavatak [Abu]. The armies of Ganri Shah invaded his territory and took possession of it. Sri Karan was killed in the action. His queen with her four children [1] Samadhar [2] Udharan [3] Haridas and [4] Virdas escaped to her father's house at Kheri and took refuge there. They all adopted the Jaina religion. Tejpal, son of Samadhar took his residence at Anhilpur Patan and was a magistrate. He is said to have celebrated the enthronement of Jankushal suri, an event which the Kharatars Gachchha pattavali places in Sam 1377. Tejpal's son was Bilha who had three sons [1] Kadua [2] Dharan and [3] Vanda. Kadua lived for sometime in Mewar. He is stated to have brought about reconciliation between the Rana of Chittore and the King of Malva. He afterwards returned to Gujarat and was the Governor of Anhilvad Patan. He celebrated the enthronement of Jinara suri and in Vik. Sam 1432 conducted a party of pilgrims to Mount Rhatrunjaya. Kadua had a son named Mera the father of Mandan who settled in Virampur. The son of Mandan was Uda who had two sons Varpal and Naglva. Vardera was the father of Jeesi who was the father of Bachchhara.

AKBAR AND JINACHANDRA.

(D) Jinachandra suri VI (Khatt, No. 61), the ruling spiritual head who conquered many opponents in disputations. He was called by the Lord Jalaluddin, the glorious Padishah Akabbara, who was deputed to seeing him having heard of his unmeasurable greatness that unfolded itself in consequence of his stay at Stambhatirtha (or Cambay) during the reign of (Vikram) Samvat 1643. He met the emperor pleased him by

the multitude of his virtues, and obtained one edict (*phuramana*) forbidding the slaughter of animals during eight days in *Ashadha*, and second protecting the fish in the Gulf of Cambay (*Stambhatirtha Samudra*), as well as the title "the most virtuous, glorious pontiff of the age" (*Sattamasriyugapradhana*). Further at the command of the emperor, he crossed by magic (?) the five rivers of the Punjab on the twelfth lunar day of the bright half of Magha, (*Vikrama*) Samvat 1652. He was attended by Jinasinha on whom he had conferred the dignity of "*acharya* in the presence of the emperor Akbar"—an extract from the inscription of Vadipur-Parsvanatha at Pattana dated Vik Sam 1652. (See Ep Ind, I, 321)

JINASINHA-SURI.

(E) Klatts article on Jinasinha-suri in his Specimen of a Jaina onomasticon runs thus—"Jinasinha suri, the 62 (Other MSS 65 or 66) suri of the Vrihat-Kharatra gr̥chchha, between Jinachandra suri and Jinaraja suri, son of Saha Champasi of the Ganadhara Chopada gotra and Chaturangadevi (another MS. Champalade), born at Khetasaragrama S, 615 margosirsha sudi purnimasyam, Mulanaman Mansinha, Diksha at Vikaner S 1623 Margasirsha Vadi 5, Vachakapada at Jesalmeru S 1640 magha sudi 5, Acharyapada at Lahore S 1649 phalguna sudi 2 Vikanera-vastavya-mantri Karmachandrikrita-mahotsavana, suri-pada at Venatata S 1670 posa vadi 13, died at Medita S 1674 pausa vadi 13 Ind. Ant XI, 250 A Weber II, 1052"

DEATH OF AKBAR

(F) The Jaina poet Banarasidasa, who was a contemporary of Akbar, tells us that the emperor died in Kartik Vik Sam. 1662 and graphically describes the effect of panic that spread among the masses on the demise of the Great Mughal in the following Hindi verses —

घर घर दर दर दिये कपाट । हटवानी नहिं बैठें हाट ॥
 हँडवाई गाढी कहुं और । नकद माल निरभरमी ठौर ॥
 भले वस्त्र अरु भूषन भरो । ते सब गाढ़े धरती तले ॥

घर घर समानि बिसाई शस्त्र । लोगम पहिरे मोटे वस्त्र ॥
 ठाढो कम्बल चमदा खेस । नारिन पहिरे मोटे बेस ॥
 लंछ नीच कोठ म पहिचान । धनी दरिद्री मये समान ॥
 चोरि भाड दोसै कहुं नहिं । यो ही अपमय लोग डराहिं ॥२१५॥

—The Banarasivilasa
 Introd, pp: 51-2



THE MOHANOTS

The Mohanots form an important sept of the Osval community. Their original home is Marwar but they are also met with in Kishengadh and Udayapur. They muster strong in Jodhpur where they occupy some responsible posts and wield no small influence in the official circle. Their chief occupation has been state service but of late some of them have taken to commerce and banking.

The Mohanots claim to have descended from Rayapala, the Rathod Chief of Marwar. Tradition avers that he had thirteen sons. Kanakapala, being the eldest, succeeded his father in Vik. Sam. 1301. Of the remaining twelve sons, one was Mohanaji from whom the Mohanots take their name. Mohanaji, in spite of his having had a Bhatī lady to wife, took a fancy for a Srisimal girl and married her. The result of this union was a son named Sapatasena. On his growing to man's estate, Sapatasena became a convert to Jainism and was admitted into the Osval brotherhood. The Mohanots look upon Sapatasena as their common ancestor.

The Mohanots have played a conspicuous part in the history of the Marwar. They have produced soldiers as well as statesmen. The names of some of their great

1 The date of conversion is given as Kartik sudi 13 Vik Sam 1351.

men are associated with rare deeds of chivalry and heroism.

Achaloji who was slain in an encounter with the Mughals at Savarada in Vik. Sam 1635, Jayamal who served as governor of Vadnagar in about Vik Sam 1671, and Nenasi who compiled a history of the Marwar, all of them belonged to the category of the Great Mohanots

THE BHANDARIS OF MARWAR

The Bhandaris belong to the official (Mutsadi) section of the Osval community. They occupy an eminent position in Marwar society. In Jodhpur, they, at present, number about 300 families.

The Bhandaris trace their descent from the Chohan kings of Ajmer. Their ancestor Rao Lakhanasi¹ (Lakshamana) separated himself from the Ajmer House and became the founder of an independent line of rulers at Nandole. Inscriptions recently brought to light record gifts and concessions made by the Chahamanas princes and princesses in favour of Jaina temples, and thus testify to the great influence once exercised by Jainism over the aristocratic classes of Marwar. Perhaps the best known chief of the Chahamanas dynasty was Alhanadeva, who in A. D. 1162 made a generous endowment towards the maintenance of a Jaina temple at Nadole and also promulgated an edict forbidding the slaughter of animals on certain days of the month.

1 There are Bhandari settlers in Jaipur and Crownpur carrying on jewellery business.

2 No record of Lakshamana has yet come to light. But on the Surappol at Nadol there is an inscription of the time of Kelhana dated V E 1223 which incidentally mentions the name of Lakhana and the date V E 1039 for him.—Ep Ind XI, 67

Not to digress, Lakhana-si was, doubtless, a great man. He was a man of great heroic courage and patriotic zeal. He "collected transit dues from the further gate of Anhilwara and levied tribute from the prince of Chittore. A visitor is still shown a fortress at Nadole which local tradition attributes to this celebrated prince.

Lakha according to Bhandari tradition, had twenty four sons including one Dadrao (the Duda of the Nadolai inscription) whom the Bhandaris claim as their great ancestor¹. In Vik. Sam 1049 A.D. 992 Dadrao adopted Jainism at the hands of Yasobhadra-suri² of the Sanderaka Gachchha and joined the Osval brotherhood. Officially, Dadrao was designated as Bhandari (Bhandagatika) or the person in charge of the store house and consequently his descendents became known as Bhandaris.

Our information about the great Bhandaris who lived and died under the Chahamanas is at present solely

1 Yasobhadra-suri is said to have died in Vik. Sam 1037 J. B. C. H. VI Nos. 3, p. 412. He was succeeded by Palli-suri who was an overlord of the Chahamanas race. The date of the death of the great Lakha which is given by a writer of the 16th century conflicts with that of the conversion of Dadrao but in the absence of more convincing and reliable evidence it would be unwise to reject the traditional date of conversion.

2 Vide Appendix 2. There are at least two known inscriptions relating the Bhandaris as having descended from Lakha.

derived from the inscriptions and is necessarily meagre, but so far as it goes it is sufficient to establish the antiquity of the Bhandari claim and warrant the conclusion that the Bhandaris enjoyed the patronage of their Chahamana masters and perhaps possessed some sort of territorial power in some out-of-way districts. The earliest known inscription mentioning the Bhandaris comes from Nadlai. It is dated Magha sudi 5 Vik Sam, 1189 and refers to Bhandari Naga Siva as a witness to a certain grant. Another inscription dated Vik Sam 1241 refers to one Bhandari Yasovira as the lord of Palla (a village six miles to the west of Jodhpur). A Jalore inscription dated V S 1242 records the rebuilding of a Jaina temple by Bhandari Yasovira son of Pasu in accordance with the orders of the Maharaja Samarasinha Deva. A Juna inscription dated 1352 of the reign of Maharaja Samanta sinha Deva describes among others Bhandari Migala as one "appointed by the king to draw up documents".

The settlements of the Bhandaris in Jodhpur date from the time of Rao Jodha (A D 1427-89) whom they rendered splendid services. Under their leaders Naro-ji and Samro-ji, they fought for Jodha against the Mewar forces at Jhilwara and defeated them. Ever since their advent into Jodhpur, the Bhandaris have been influential at court and have filled in various positions of trust and responsibility in the state. They have always been loyal to the House of Jodha and

not a few of them are still counted among the valued and useful servants of the state

Like the Singhvis, the Bhandaris have handled the sword as well as the pen. They have not only won laurels as statesmen and soldiers but have also earned distinction as builders and writers. The monuments like the Kaparda Parsvanatha temple bear testimony to the pure and manly taste displayed by their founders and the writings of men like Nemichandra bespeak of a true literary genius possessed by their authors. Among the Bhandaris of historical fame¹ we may mention the names of Bhana, Raghunath Khimsi, Anup Singh Vijay Suratram, Ratnasingh Gangaram, Prithviraj Lakshmicand, Bahadarmal and Kishenmal.

Bhana —He lived under Gajasimha of Marwar and was a resident of Jetaran.

His father's name was Amara. In Vik Sam 1678 he built a magnificent temple dedicated to Parsvanatha at Kaparada, (Marwar) and had the installation ceremony performed by Jinasmhasuri of the Brihadacharya Kharatarasakha. An inscription incised on the chief image describes Bhana as having descended from Rai Lakhana.

¹ गणपद ० । भंडारी नेमिचंद्र परीक्षित पुरोषोदयादि ग्रंथरूप बद्ध
त्रि गदयाद् साधित विधिपञ्च या जितपति मूरि । —Inscribed
Ep Ind I I, 323

Rughnath.—He lived during the reign of Maharaja Ajit Singh (A.D. 1680-1725) who "committed the administration of all civil affairs to the faithful Raghnath Bindari with the title of *diwan*. He was well qualified both from his experience in civil affairs and from his valour as a soldier." "Bhāndari Rughnath," says Colonel Walter, "ruled Marwar in his master's name for a number of years, during the time that Maharaja Ajit Singh was at Delhi" This fact is well borne out by the popular couplet —

"Aje Dili ro patsho

Raja tau Rughnath"

While Ajitsingh was the king of Delhi.

Rughnath was the Raja of Marwar

Bhandari Khimsi —He was the son of Bhandari Raisingh and grandson of Bhandari Dipchand. He held the post of *Diwan* under Ajitsingh. He was often deputed by his master on political errands to the Imperial court. In Vik Sam 1769, 'Ajit sent the Bindari Kaimsi to the presence who returned with the sunnud of the vice-royalty of Guzerat' (Tod). The annals of Marwar give him credit of having got the *jazia* repealed which had been reimposed by Aurangzeb on his 'infidel' subjects. He had two sons, Thansingh and Amarasingh, the latter is said to have been executed

Bhandari Vijaya —In A D 1715, Ajitsingh was appointed forty-seventh viceroy of Gujarat. Ajitsingh sent Vijayaraja to act as his deputy until his arrival — Tod, Rajasthan I, 914 Bomb Gaz I I, 299

Anopsingh —In A D 1720, Ajitsingh the viceroy sent Anopsingh Bhandari to Gujarat as his deputy. His administration as deputy viceroy of Gujarat was disfigured with many an act of oppression, of which the chief was the murder of Kapurchand Bhansali, the leading merchant of Ahmedabad — Bom Gaz I, 1, 301 2

Surat Ram — on the death of Jaisingh on the 3rd October 1745 A D, Maharaja Abhai Singh sent from Merta Bhandari Surat Ram with Thakur Suraj Mal of Aliniawas and Shive Singh of Rupnagar to take Ajmer. They took Ajmer, slaying the *Fojdar* Khangrot Binai Singh — H B Sarda, Ajmer, p 169

Ganga Ram —He flourished during the reign of Vijay Singh (A D 175 92) and was both a statesman and soldier. He was present at the Battle of Mairta which was fought between the Mahrattas and the Rathors in A D 1790

Lakshmichand —He was *durán* for a number of years during the reign of Maharaja Man Singh (A D 1803-43) and held a village worth Rs 2,000 as *jagir*

Prithviraj Bhandari —During the reign of Maharaja

Man Singh, he was Hakim of Jalore. Mentioned by Pandit Gauri Shankar Hira Chand Ojha in his *Sirohi-ka-Itihas*.

Uttamchand —He was a resident of Jodhpur. He was born in Vik Sam. 1833 and died in Vik. Sam. 1864. He lived under Mansingh who patronised him as a poet. Author of the *Alankar-ashaya*, the *Natha-chandrika*, *Ratnahamiraki-bat* and the *Niti-ki-bat*. In the opening (?) verses of his *Alankara-ashaya*, he mentions Sagarchand muni as his spiritual guide and Ramakaran as his instructor in poetics¹ *Jama-Sansar*, I, 7,²²

Bahadarmal —He was perhaps the last representative of the Great Mutasadis of the old type. He was born of a respectable family at Didwana. His father's name was Bherondas. He went to Jodhpur where he was employed on the clerical staff of Rughnath shah, a leading banker. Afterwards, he entered the service of the state where his good qualities soon attracted the attention of Maharaja Takhtsingh (A D 1843-73). So great was his influence over the chief that the people came to regard him as *de facto* ruler of Marwar—a fact which gave currency to the saying, '*Bahare nache*

1 प्रथमहि सागरचंद मुनि, लियो सुपंथ लगाय ।

रामकरण कविराय पुनि, गुन्थहि दिये दिखाय ॥ १ ॥

तिन गुन्थन तैं पाय कहु, आशय बोध अनूप ।

सो ही मैं पिरघट कियो, अलंकार के रूप ॥ २ ॥

*Bahadaryo*¹ It may be said to his credit that he never abused the confidence placed in him by his master His services in connection with the salt lease affair will long be gratefully appreciated by the Marwaris Once or twice, he fell under the displeasure of Takht Singh but through the intervention of his Thakur friends he was pardoned and received back into favour He was a great supporter of the Terapanthi² form of Jainism and in the phraseology of his co-religionists, was the Lala Harchand o the Marwar He died in Vik Sam. 194 (A D 1885) bhadra badi 7, at an age of about seventy

Kishan Mal — He was treasury officer during the early part of the reign of Maharaja Sardar Singh, and also during that of his predecessor He was a great financier and did his best to put the Marwar finances on sounder and firmer footing The following popular quartet testifies to the esteem in which he was held by the people of Marwar —

Baka phatat lyrian
H ka jashna boe
n t Bahadar re ire
Kishan jesa na boe

The manners and customs of the Bhandaris are the same as those of other Oswals The temple of their tutelary goddess Asapura, is at Nadole where a fair is

¹ The Marwar Census Dept., 1871

² The Terapanthi Sect was founded by Dhikaji in Vik Sam 1817

held twice a year. It is said that Lakha having had no son to succeed him appealed to the goddess in his anxiety to have one. The goddess, pleased with his devotions, blessed him with twenty-four sons. The Bhandaris would not buy a black cow, a black goat, or a black buffalo though they would not, perhaps hesitate to take it as a present.

The Bhandaris generally prefer state service to trade. They have their own sub-divisions, such as Dipavat, Monavat, Lunavat, Nivavat which do not intermarry among themselves. The Bhandari ladies observe strict parda-system and unlike other Oswals do not use the head ornament called the Bor.

APPENDIX 2

THE NADLAI JAINA INSCRIPTION OF VIK. SAM 1557

(A) ॥ ९० ॥ श्रीयशोभद्रसूरि गुरुपादुकाभ्या नमः

सवत् १५५७ वर्षे वैशाखमासे । शुक्लपक्षे षष्ठ्या तिथौ शुक्रवासरे
पुनर्वसु ऋक्षप्राप्त चन्द्रयोगे । श्रीसङ्खरगच्छे । कलिकालगौतमावतार ।
समस्तभविजनमनोंऽबुजविवोधनैकदिनकर । सकललब्धिनिधानयुग
प्रधान । जितानेकवादीश्वरवृन्द प्रणतानेकनरनायक मुकुटकोटिरूप
पादागविद । श्रीसूर्यदेव महाप्रसाद । चतुषष्टि सुरेन्द्रसगीयमान
साधु बाद । श्रीषङ्खरकीयगण रक्षकावतंस । सुभद्राकुक्षिमरोवर राजे
[हं] सयशोवोरसाधु कुलाम्बर नभोमणि सकलचारित्रिचक्रवर्ति चक्रवृद्धा
मणि भ० प्रभुश्री यशोभद्रसूर्य । तत्पट्टे श्रीचाहुमानवंशशृङ्गार ।

नक्षत्रसमस्तमिरवद्विद्वधान्तधिपार श्रीवदरोदेवी गुरुपदप्रसाद स्ववि
मलकुलप्रबोध नैक प्राप्त परमयशोवाद् भ० श्रीशान्तिमूर्ति १० श्रीसुमति
मूर्ति । १० श्रीशान्तिमूर्ति । १० श्रीश्रवणमूर्ति । एव यथाक्रम
नैक गुणमखिगण रोहणगिरीणां महासूरीणां वंशे पुन श्रीशान्तिमूर्ति ।
१० श्रीसुमति मूर्ति । तत्पट्टाक्षकारहार भ० श्रीशान्तिमूर्तिवराणां मपरि
कराणां विजयराज्ये ॥ अष्टमेह श्रीमेदपाटदेशे । श्रीसूर्यवंशीयमहाराजा
धिराज श्रीशिलादिस्थवंशे श्रीगुह्यदत्तराज श्रीयप्पाक श्रीपुष्पाणादि
महाराजान्वये । राणा हमीर श्रीपेतसीह श्रीलपमसीह पुत्र श्रीमोक्त
मृगाक वंशोत्थोत्तकार प्रताप मातङ्गावतार । आसमुद्रमहिमंडलाप्यंजन
अतुलमहाबल राणा श्रीकुम्भकर्ण पुत्र राण श्रीरायमल विजयमान प्राज्य
राज्ये । तत्पुत्र महाकुमार श्रीपृथ्वीराजानुगात्मतात् । श्रीकंकणेश्वरी राय
मंडारीगोत्रे राउलश्री लालपुत्र श्रीमं० द्वंद्वेश्वरी मं० मगूर मुत मं० माहू
लह । तत्पुत्राभ्यां मं० सीहा—समदाभ्यां सट्ठांधव मं० कमसीधारा
लाखादिसुकुटंभ पुताभ्यां श्रीनदकूलदस्या पुता मं० ८६४ श्रीयोगीश्वरमूर्ति
मं० श्रीशक्तिमानीतायां मं० सायर कारित देवकुम्भिका द्वाहृहारित सायर
भाम श्रीजिनवसस्थ्यां श्रीआदीश्वरस्य स्थापना कारिता कृताश्रीशान्ति
मूर्ति पट्टे देवसुंदर इत्यपरिशिष्यनामभि १० श्रीश्रवणमूर्तिभि इति
नपुम्यशक्तिरियं नि० आलाय श्रीश्रवणमूर्तिणा उत्कीर्णां भवधार मोमा
केन ॥ गुप्त ।

THE KAPARDA INSCRIPTION OF

VIK. SAM 1678

(B) संवत् १६०८ वर्षे वैशाखसित १५ तिथी सोमवारे श्रावती महाराजा
धिराजमहाराजश्रीगजसिंहविजयराज्ये ऊर्ध्वेश्वरी रायलाप्रचसंताने भाहा
गारिकगोत्रे अमरापुत्रभानाकेन भार्याभगतादे पुत्ररत्नारायचनरमिंद
सोडापीवतारासंदर्भगार-मैमिदासादिपरिवारमहितेन श्रीकचंदददक एव
मुपारवनाय चैत्ये श्रीपारवनाय सिंहमूर्तिपट्टाक्षकार
श्रीजिनचंद्रमूर्तिभिः मुद्रयन्त्रो भवतु ।

BHAMA SAH, THE SAVIOUR OF MEWAR.

“The name of Bhama Sah,” says Colonel Tod, “is preserved as the Saviour of Mewar” An Oswal¹ by birth and a Jaina by religion, he was the perfect model of fidelity and devotion. He was the *diwan* of the illustrious Rana Pratap—an office which his family had held for several generations.

The invasion of Chittore by Akbar and the gallant defence of it by Pratap are facts well-known to every student of Indian History. It is sufficient for our present purpose to mention that once Rana Pratap, on account of the want of funds, had been reduced to such a straitened condition that he resolved to abandon Mewar and emigrate to Sindh with all his family and followers who preferred exile to degradation. He descended the Arvali and had already reached the desert when the patriotic magnanimity of his minister made him change his resolution. Bhama placed at the disposal of his master all the riches and resources of his forefathers—which are stated to have been equivalent to the maintenance of twenty-five thousand men for twelve years—and requested him to return to his native soil and to renew the war against Akbar. The result was that Rana Pratap in a short campaign regained

¹ He was a Kaniadia Oswal

the whole of Mewar except Chittore, Ajmer and Mandalgarh

The name of Bhama Shah is a household word in Mewar, and his memory is still gratefully cherished as an upholder of the *izzat* (honour) of the Mewar arms

VASTUPALA THE GREAT.

In the long range of the Jaina ministers and generals, Vastupala is perhaps the most interesting figure. His wonderful personality stands forth unrivalled in all its glory and greatness evoking admiration of every one who cares to go through the record of his life. He appears to have been a wise statesman, a valiant soldier, an ardent lover of art and an enthusiastic adorer of the divine muse. His charity knew no limit and his generosity recognised no distinction. Though himself a Jaina, he favoured all sects and creeds and even built mosques for the Mahomedans the much-despised *Mlechchhas* of the thirteenth century.¹

Vastupala came of a Pragvata family. According to Meruvijāya, he and his twin brother Tejahpala were born in A. D. 1205 (Vik Sam.¹ 1262)² They were the sons of Kumaradevi by her second husband Asaraja, a military commander of the Vaghelas. Kumaradevi was an accomplished lady of Pattana (Annahillavad) renowned for her great beauty and charm. While still very young, she lost her first husband and became a widow. Once, it so happened, that she went to attend

¹ Dalal and Shastry, Naranarayanananda, introd p 1

² A MS of indifferent accuracy gives Vik Samⁿ 1260 as the date of their birth see J S C, H XI, 7-9 369

a lecture of Haribhadra-suri where she attracted the attention of Asaraja who became enamoured of her. In due course, the commander made his overtures to her and begged her to accept him for her husband. Kumaradevi would not listen to his proposal. Her indifference only served to intensify the passion of the lover. Asa was not a man to submit tamely to his fate. At this juncture, the idea of carrying off his ladylove presented itself to his mind and he desperately clung to it. One night, he forcibly entered her house, seized her person and having thrown her on the back of his camel started to an unknown destination. At day break he got at Asapalli (Ahmedabad) where he hired a room and put the lady there. In process of time, Kumaradevi was won over by her new husband and proved herself a devoted and faithful wife. She constructed a reservoir at the foot of the mount Gīnar while her husband erected a temple there. By her, Asaraja had at least four sons, Luniga¹ Malla deva, Vastupala and Tejahpal and seven daughters. Kumaradevi lived to see her twin sons as married men and, according to one account, died eleven days before the death of her husband. In A D 1217 (Vik Sam 1274), Vastupala celebrated his nuptials with Lalitadevi and shortly after¹ his brother Tejahpala led Anupama to the altar. Anupama, though a plain-looking

¹ Lu lya and Malladeva both died in infancy

² T where Prabandharachintamani p 167

damsel, was possessed of great virtues of the head and the heart and exercised considerable influence over her husband.

The Vaghela kingdom was built on the ruins of the Chaulukya empire. Bhima II, (A D. 1178-1211) proved an imbecile ruler. Under him the Chaulukya government which had lost its old vigour and power of cohesion was rapidly going down. It was a period of disruption. The authority of the king was disputed by his overpowerful vassals and his word carried no weight. He no doubt enjoyed the semblance of royalty but the actual power had long departed from his sceptre. While Bhima struggled to restore his supremacy in the north, Lavanaprasad established himself as an independent ruler at Dholka extending his sway over the country between the Sabaramati and the Narbada in the south as well as over the districts of Dholka and Dhandhuka. The usurper, so far as we know, always professed to be a vicerent of his liege lord and sovereign, the emperor of Annahilavad, and was never in open rebellion against him. As a prudent man, he cared more for the substance than for the shadow. His attitude towards Bhima may be compared to that of the British Dewan—the East India Company—towards the Mughal emperor, Shah Alam.

Vastupala as well as his brother Tejhpala were

the distinguished ministers of Viradhavala. In the beginning of their career, they joined the secretariat at Annahilavad where their good work attracted the attention of the emperor. As chance would have it, Viradhavala who was in search of a minister mentioned the fact to Bhima and asked him to get him some really capable man. Bhima who had already formed a very high opinion of the brothers recommended them to him and on the latter's request placed their services at his disposal¹. At Dholka, they soon won the golden opinions of their new master who recognised their merit and committed to them the entire administration of the state. They fully justified his confidence by proving themselves sound administrators and skilled generals. In the conduct of the official affairs, they acted independently of all personal considerations and never hesitated even to overrule the chief, whenever they doubted the wisdom of any of his proposed measures. Once upon a time, the spiritual teacher of the Sultan of Delhi passed through the city of Dholka on his way to Mecca. Viradhavala wanted to arrest and imprison the pilgrim. The brothers would not allow their master to touch him. Nay, they invited the stranger to their residence and entertained him right royally. The

¹ According to Merutunga it was Chahada a Brahman councillor of Viradhavala who introduced the brothers to his master. Merutunga says that the brothers were eighteen years of age when they took service under Viradhavala. It reminds one of Pitt.

grateful man on his return to Delhi, spoke very highly of the brothers to the Sultan and through his influence had a treaty of mutual friendship concluded between his master and the Dholka chief. 'Under Vastupala' says an eye-witness 'low people ceased to earn money by base means, the wicked turned pale, the righteous prospered. All honestly and securely plied their calling. Vastupala put down piracy and by building platforms stopped the mingling of castes in milk shops. He repaired old buildings, planted trees, sank wells, laid out parks and rebuilt the city. All castes and creeds he treated alike'.¹ The activities of the brothers did not stop here. They shared the perils of battle-fields with their master and won victories for him. Their deeds of valour have been sung by the poets and extolled by the bards. Their suppression of the overpowerful Said of Cambay, their victory over Muhammad Ghorī Sultan Muizz-ud-din Bahram Shah of Delhi and their smart capture of the Godha chief, Ghughula, are achievements, gallant and glorious, enough to win them a high place among the great warriors of India.

In A. D. 1220, Vastupala earned the much-coveted distinction of the *Sanghapati* or 'the Master of the Order' by conducting his memorable pilgrimage to Shatrunjay and Girnar. In response to a general

¹ Bom Gaz I, I, 199, n 2

invitation issued by him to his co-religionists¹, hundreds of intending pilgrims—men and women—flocked to him and marched on under his protection. As a leader of the pilgrimage he provided them with conveyances, food and, in case of sickness, with medicines and physicians. According to Merutunga, the religious caravan consisted of twenty-one thousand Svetambaras and three hundred Digambaras and was guarded by a thousand horsemen and seven hundred riders on red she-camels and four military officers of high rank. When the foot of Shatrunjay was reached Vastupala made a great encampment². 'The ascent of the mountain took place in the morning after his arrival'. The first sanctuary that the pilgrims visited was that of the *yaksha* Kapardin. Vastupala worshipped the *yaksha* and sang a hymn in his praise. Then he hastened to the temple of Adinatha (Kishabha) whither the majority of the pilgrims followed him in dense crowds. Vastupala still covered with the dust of the journey, fell down before the lord of the Jinas and adored him with a hymn of praise³. Then, and not till then, did he indulge in ablutions, whereupon the pilgrims followed his example and he and they

1 Jinadatta was the famous author of the *Viṅaya* (w. w.) of the part.

2 Tawney Prabandha-bhāṣanā, dated p. XVI.

3 It was specially composed by Vastupala for the great occasion. It has been printed as an appendix to the *Varaṇasayanāra*.

approached the *Chaitya* with dancing and song. Then he washed the image, in accordance with due prescription, with saffron-water and anointed it with musk and hung garlands round it. The pilgrims, at the same time, burned so much incense, that the temple was completely darkened by the fumes and finally the *Aīatrika* was performed by the waiving of lights in front of the image." After a brief stay on the hill, during which he kept visiting each and every shrine there and indulging in various acts of religious piety, he followed by other pilgrims returned to his encampment. Thence the party proceeded to Gīrnar. When they arrived at the base of the holy mountain, a general halt was ordered. Next morning, the pilgrims ascended the hill and offered their adorations to the holy foot-prints of Neminatha. Having stayed there full three days, the pilgrims returned to their lodgings. From Gīrnar, the party moved on to Prabhasapattana and thence returned to Dholka. The great pilgrimage was over. The responsibility of the leader came to an end. The congregation then got dispersed—every one went home, praising the liberality of Vastupala.

In A. D. 1228, Jagachchandra, a reformer, founded the Tapa-gachchha. Vastupala identified himself with the new movement and materially contributed towards its progress. As pious Jainas, he and his brother Tejahpala built temples, Paushadashalas, Upasaras and other public buildings. They lavishly expended money on

their building operation engaging the services of well known master masons. Perhaps the greatest architect in their employ was Sobhanadeva who built for them their famous temple on Mount Abu. It stands close to that of Vimala-shah and was completed in A D 1230¹. The temple which is popularly ascribed to both the brothers was in fact erected by Tejahpala in memory of his brother, Luniga, and was dedicated to Nemmatha. It is a fine example of what is known as the Jaina style of architecture and in the words of Fergusson² for minute delicacy of carving and beauty of detail stands almost unrivalled even in the land of

1 History of Ind and East Architecture ed Burgess, II 36

वैकुण्ठे वसुवस्वाया १०८८ मितेऽब्दे सुरिरैव्यपात् ।

सत्प्रासादं सविमलवसत्याह्वयं ठण्धापयत् ॥ ४० ॥

वैकुण्ठे वसुवस्वफ १२८८ मितेऽब्दे भिममंदिरम् ।

निममे सृष्टिगवसत्याह्वयं सचिवेदुना ॥ ४१ ॥

कपोपसमयं विंशं श्रीतेजपालमंत्रिराद् ।

तत्र म्यास्यस्तंभतीर्थं निष्पन्नं दृण्मुखां जनम् ॥ ४४ ॥

सूक्तो स्वपूषयैरपानो हस्तिशालं च तत्र स ।

न्यवीविषद्विगां पत्यु श्रीसोमस्य निदेयत ॥ ४१ ॥

अहो सोममदेवस्य सूत्रधारशिरोमणे ।

तच्छैत्यरचनाशिष्यान्नाम लेमे ययायताम् ॥ ४६ ॥

तीर्थहृयेऽपि भग्नेऽस्मिन् दैवाग्नेष्ठी प्रपक्वम् ।

अस्योद्धारं ह्रीं यकाब्दे वह्निबेदाक संमिते १२४१—४८ ॥

patient and lavish labour¹ In the year following, Vastupala built a triple temple dedicated to Nemmatha on Mount Girnar and another temple dedicated to the same Tirthankara on Mount Shatrunjaya.

Vastupala was a poet of no mean order His poetic name was Vasantapala Someshvara testifies to his great literary attainments by calling him 'the godson of the goddess of learning' Merutunga pays his tribute to his poetic genius by describing him as a 'great poet.' His famous poem, the *Naranarayana*, which describes the friendship² of Arjuna and Krishna, their rambles on Mount Girnar and the consequent abduction of Subhadra by Arjuna is a composition of great literary merit The genius of the poet shines forth with all its brilliancy and lustre as he depicts with consummate skill the great works of nature and art and the various passions of the human mind. The new poem was hailed by the poetic world with great delight and won for him the praise and admira-

तत्रादपतीर्थं स्योद्धर्त्ता लल्लो महणसिंहभू ।

पीथद्वस्तिवतरस्याभूद्वषट्चंचडसिंहज ॥ ४९ ॥

कुमारपालभूपालश्चौलुक्यकुलचन्द्रमा ।

श्रीवीरचैत्यमस्योच्चै शिखरे निरमीमपत् ॥ ५० ॥

५२ ओअर्बुदकल्प समाप्त ॥ (जिनप्र०) P. R. IV. 93

² Repairs which are being carried out by the Jaina community at the Abu temples have been pronounced as clumsy by a critic

tion of his learned contemporaries Vastupala being a man of opulence and position, men of letters found in him a generous patron and discerning friend Someshvara¹ Arisinha and many others enjoyed his patronage and shared in his bounty Being himself a poet, he could appreciate and enjoy good poetry It was solely due to this circumstance that in spite of the jealousy of Someshvara Haribara was received with great honour at the court of Dholka He not only himself cultivated the divine muse but also persuaded others to follow his example At his request Narachandra suri composed the *Katharatnasagara* while his pupil Narendraprabha wrote the *Alankaramahodadhi* Another author named Udayaprabha composed the *Dharmabhyudaya* in his honour He founded at least three big libraries at an enormous cost and spared no pains in enriching them with good manuscripts²

Viradhavala died in A. D. 1238³—six years after his father's retirement from the business of the government Each and every body regretted his death and went into mourning So great was the devotion of his followers

¹ He composed his *Kirtanavali* in honour of Vastupala while Vastupala was immortalised by patronising his *Ukrtasasanakirtan* *Indo Asia* II 1 1904
p. 1195-6, pp. 14-24

² Dadasaheb Shastri *V. Narayana* is quoted as authority for these facts

³ Bhandarkar is inclined to place his death about V.L. 1237—*Indo Asia* Chronology of India p. 18; Bhandarkar *History of Deccan* (Bomb. Gaz. I II 43).

that one hundred and twenty of them preferred to share the funeral pyre with him. Even in the hour of their deepest sorrow and grief¹, the brothers did not allow the sentiment to overpower their reason. Tejahpala placed a guard round the cremation-place and forcibly prevented what would have proved a terrible waste of precious lives

On the death of Viradhavala, there arose a dispute for succession between his two sons, Virama and Visala. With the support of Vastupala, Visala succeeded in securing the *gadi* for himself, thereupon Virama fled to Jabalipura (Jalor) and sought refuge with his father-in-law, Udayasingh, by whom he was treacherously murdered²

The reign of Visaladeva witnessed the fall of the brothers' ministry. According to one account, it was due to one of the brothers having picked a quarrel with Sinha, the maternal uncle of the chief. It is said

1 Vastupala gives expression to his feeling of grief in the following sweet sad *shloka* —

आयान्ति यान्ति च परे ऋतवः क्रमेण सज्जातमत्र ऋतुयुग्ममगन्तर तु ।
वीरेण वीरध्वलेन विना नितान्तं वर्षा विलोचनयुगे हृदये निदाघ ॥

Other seasons come and go in succession
But these two seasons have become perpetual
Now that men are deprived of the hero Viradhavala
The rainy season in their two eyes, and in their heart the hot season
of anguish —(Lawney)

that, on one occasion, Sinha committed a cowardly assault on the person of an inoffensive Jain monk. When Vastupala came to know of the outrage, he was beside himself with rage and, in the heat of passion, had a finger of the offender mutilated. Sinha made a complaint to Visaladeva who sentenced the minister to death. At this critical moment, Someshvara came to the rescue of his patron and had the sentence revoked. Vastupala keenly felt the disgrace to which he was unjustly subjected by his ungrateful master. Shortly after, his health gave way and he was laid up with fever. Under the circumstances, a change of environments was considered advisable. Accordingly, Vastupala started on a pilgrimage to Shatrunjaya but, on the way, he suddenly got worse and had to be removed to the hamlet of Akevaliya where he was accommodated in a country hovel. His son Jaitrapala, Tejahpala and others were in attendance upon him. His life was, then, despaired of. The spiritual teacher was at once sent for in whose presence he made a confession of the faith and repeated the name of Rāhabha with the following couplet:—

I have done no good action worthy of being
commemorated by the virtuous,

1 Vik. Pat. 1315 (A. D. 1235), three years famine, Visaladeva being king. Jagadu-shah relieved the starving population.—R. II 1233.4 pp. 15-16; Ratnamandira, Upadehatarangini, p. 42.

My only substantial merit has been aspiration ,
in this way my life has passed.

Then, a silence followed. ' Reverence to the Arhats ' uttered the dying minister and with these sacred syllables on his lips, he expired ¹ It was A D 1241. Each and every one mourned his untimely death. The surviving son and brother performed his last rites and later on, to mark the site where his body was cremated sons of Tejanpala raised a temple dedicated to Rishabha. Tejahpala outlived his brother by ten years and apparently died as a private gentleman in his country villa at the village of Chandrana

1 Tawney, Prabandhachintamani p 168

RATAN SINGH BHANDARI

Ratan Singh Bhandari was born of a respectable Oswal family. He rose to eminence under Abhaya Singh, the chief of Marwar (A. D. 1755) whom he served with great zeal and devotion. He was a prudent statesman and valiant general with a high sense of honour and duty.

In A. D. 1750 the Mughal government appointed Abhayasingh as viceroy of Ajmer and Gujarat. After three years rule he returned to Delhi leaving Ratan Singh Bhandari in sole charge of the province. The rule of the Bhandari who was officially known as deputy viceroy lasted from A. D. 1753 to A. D. 1757.

At the time that Ratan Singh came to administer the province of Gujarat, the Mughal power was on decline. Disintegration had already set in. In Gujarat the authority of the emperor was defied by the Marathas on the one hand and by his refractory governors on the other. As might be expected Ratan Singh as deputy viceroy had to spend his whole time either in waging war against the Marathas or putting down the over powerful governors. Owing to the inherent weakness of the Central government he had to labour under a great disadvantage and in passing judgment upon any of his acts we must take all these adverse circumstances into consideration.

Ratan Singh had not been long in his new office when the Marathas under their leader, Jadoji Dabhade, visited Gujarat. In order to save the province from their ravages, he had to purchase their retreat at an enormous expence.

Bhav Singh, the hereditary governor of Viramgam was a fertile source of trouble to the deputy-vice-roy. In A.D 1734, the matters came to such a pass that Ratan Singh had to issue orders to Jawanmard Khan for the arrest of the delinquent. Jawanmard Khan, of course, went to Viramgam and took him into custody but was forced by his supporters to release him.

Another important event of the year (A D 1734) was the recovery of Baroda by the Marathas. Sher Khan Babi, governor of Baroda was away on a short visit to Balasinor, and Muhammad Sarbaz was in charge of the place. Mahadaji Gaikwar who had always kept an eye upon Baroda welcomed the opportunity created by the absence of the governor and with a strong force marched on Baroda and laid seige to it. The garrison offered a heroic resistance to the enemy and held him in check. In the meantime, the news reached Sher Khan Babi who at once hastened back to Baroda and at the same time sent a message to Ratan Singh Bhandari calling for aid. Ratan Singh Bhandari forthwith directed Momin Khan, governor of Cambay to join Sher Khan Babi and drive away the Marathas. But Maha-

daji took time by the fore lock. He left a force at Baroda just sufficient to cover the investment and with the rest of his army marched on to meet Sher Khan. A bloody engagement ensued in which Sher Khan was defeated. Momin Khan who arrived after Sher Khan's defeat did not deem it prudent to engage the Marathas and retired to Cambay. In the meantime, the garrison of Baroda, hopeless of succour, surrendered the town and since then, Baroda has continued to be the head quarters of the Gaikwar family.

Among other events of minor importance which occurred during the year, 1734, we may mention the death of Dhanrup Bhandari, the governor of Petlad and the expulsion from Ahmedabad of its chief merchant Khushal Chand¹ who had incurred the displeasure of the deputy viceroy.

In A. D. 1735 Dholka was assigned to Ratan Singh Bhandari and through the influence of Burhan ul Mulk Sohrab Khan was appointed governor of Viramgam. Ratan Singh Bhandari resented the appointment of Sohrab and had it cancelled in favour of Abhaya Singh. When Sohrab knew of the cancellation, he wrote to

¹ Khushalchand was the grandson of Bhanuklas who in A. D. 1638 built a temple dedicated to Parasuratha at B. raspor (Ahmedabad). It was converted into a mosque in A. D. 1644 by Aurangzeb (who was then viceroy of Gujarat) but was restored by Shah Jehan. Khushalchand died in A. D. 1742. *Valle-Tank, Dic. (A)* p. 114; *Bomb. Gaz. L. I* 280 314 & 333. *Shree Jina Itihasamala*, introd. p. 8-10.

Burhan-ul-Mulk who got the previous order restored. "Upon this" says Colonel Watson "Sohrab Khan leaving Sadak Ali as his deputy in Junagarh marched for Viramgam ; while Ratan Singh Bhandari hearing of Sohrab Khan's approach summoned Momin Khan and others to his assistance and with his own army proceeded to Dholka and plundred Koth. From Koth he advanced and pitched at Haralah about ten miles from Sohrab Khan's camp and here he was joined by Momin Khan and others whom he had summoned to support him. After the union of these forces he marched to Dholi, six miles from Dhanduka, at which place Sohrab Khan was then encamped. Ratan Singh Bhandari now proposed that peace should be concluded and that Sohrab Khan should enjoy Viramgam until final orders were passed by the emperor. Safdar Khan Babı and others went to Sohrab Khan and endeavoured to bring him to consent to these terms, but he would not listen and on both sides preparations were made for battle. During the following night Ratan Singh Bhandari planned an attack on Sohrab Khan's camp. The surprise was complete. Sohrab Khan's troops fled and himself mortally wounded shortly afterwards died."

Soon after, an attempt was made on the life of Ratan Singh Bhandari. He was attacked by a horseman who was then and there captured and slain. The identity of the would-be assassin was never established.

It took Ratan Singh Bhandari two months to recover from his injuries. In the struggle between Sohrab and Ratan Singh Bhandari, Momin Khan, though he professed to be a friend of the latter, was in fact favouring the cause of the former. Ratan Singh Bhandari now determined to punish Momin Khan for his treacherous conduct. Before he could carry out his intention Momin Khan, somehow became aware of it and withdrew to Cambay.

We have already referred to Bhavsinh of Viramgam. There was no love lost between him and Ratan Singh. In fact, Bhav hated the Marwaris. Hatred and thirst for revenge got the better of his intellect and banished all sense of honour from him. He entered into an alliance with the Marathas and treacherously admitted them into the city. Damaji, the Maratha leader, assumed the control of Viramgam, drove out the Marwari administrator Kalyan and leaving his agent Rangoji there, himself marched towards Sorath. In the year following (A. D. 1736) Rangoji advanced so far as Bavla near Dholka pillaging and devastating the country. Ratan Singh Bhandari marched against him and drove him back to Viramgam. He pursued the Marathas to Viramgam, attacked and defeated them capturing their baggage but failed to prevent them from taking shelter in the town. He, however, laid siege to it and awaited the results. In the meantime, the Marathas made a bold strategical move. Prataprao

the brother of Damaji with 10,000 horse advanced towards Ahmedabad. When intelligence reached Ratan Singh Bhandari, he at first treated it as a mere ruse of the enemy to divert his attention from Viramgam to whose walls his mines had reached. On further inquiry it turned out that the news was true. He at once raised the siege of the town and returned to Ahmedabad.

Towards the year A. D. 1737, Muhammad Shah who was then displeased with Abhaya Singh appointed Momin Khan as Viceroy of Gujarat in place of Abhaya Singh. When Ratan Singh Bhandari became aware of the change, he at once wrote to his master for orders. The reply of Abhaya Singh was that Ratan Singh Bhandari should resist Momin Khan if he could. The Bhandari prepared to defend Ahmedabad while Momin Khan commenced his advance towards it. After the cessation of the rains, the new viceroy took up the operations in right earnest and invested the city.

"Ratan Singh Bhandari" continues Col. Walter "determined not to leave the city and prepared to defend himself to the last. Damaji Gaikwad now joined Momin Khan from Songad. Momin Khan met Damaji at Isanpura, three miles from Ahmedabad and made great show of friendship, calling him his brother. When Ratan Singh Bhandari heard of the arrangements made

between Damaji and Momin Khan, he sent a message to Damaji saying "Momin Khan has promised Rango-ji half of the revenues of Gujrat excepting the city of Ahmedabad the lands immediately round it and Cambay. If you will join me, I will give you half of every thing not excepting the city nor Cambay and will send to your camp some of my chief landholders as security if you agree. Damaji showed this to Momin Khan and asked him what he proposed to do. Momin Khan now perforce agreed to do the same but instead of Cambay offered to make over to the Marathas the whole district of Viramgam. Damaji, accepting these terms, ceased to negotiate with Ratan Singh. He then went on pilgrimage to Dudesar and returning in the same year, A D 1738 he and Rango-ji began active operations against Ahmedabad. Their bombardment did so much damage to the city that Momin Khan repented having called them to his aid and foresaw that if the Marathas once gained any portion of the city, it would be no easy matter to drive them out. Momin Khan now sent the writer of the Mirat i Ahmedi to Ratan Singh Bhandari in hopes that he might withdraw peaceably but Ratan Singh refused to listen to any terms. After some time Musalmans under Hazimali Khan and others and the Marathas under Baburav endeavoured to take the city by storm but after a bloody contest were forced to retire. Next day Ratan Singh, seeing that he could not long hold the city entered into a negotiation with

Momin Khan and on receiving a sum of money for his expenses and on being allowed to retire with the honours of war left the city.”¹

In A. D 1745, Zorawar Singh, the chief of Bikaner died. There were two claimants for the gaddi. One was Gaj Singh and the other Amar Singh. With the aid of Thakur Khusal Singh and Mehta Bakhtawar Singh, Gaj Singh succeeded in securing the gaddi; upon which Amar Singh went over to Abhaya Singh and sought his assistance. Abhaya Singh took up the cause of the disappointed claimant and marched a large force in command of Ratan Singh Bhandari against Gaj Singh. Various engagements took place without any appreciable results. At last the decisive moment arrived. The following year A. D 1747 found the armies of both the belligerents arrayed against each other ready for action at Chah Sajan. A bloody battle ensued. After very severe fighting, the Bikaner army at last succeeded in dislodging the invaders from some of their positions. This brought Ratan Singh Bhandari on the scene who like an enraged lion rushed to the spot with his detachment and made a desperate attempt to recover the lost ground. A furious action took place. An arrow from the bow of Gaj Singh penetrated right through his eye and disabled him. In spite of his having received a severe wound, he continued directing

the operations. It, then, transpired that the enemy was greatly reinforced and there was no immediate chance for success. Ratan Singh at once ordered a retreat. While his orders were being carried out, he was followed and attacked by a Bikaneri spearman. The thrust of the assailant proved fatal and the brave heart ceased to beat for ever.¹

¹ Sohanlal, Twarikh Raj Bikaner

DHANRAJ, THE GOVERNOR OF AJMER.

Having defeated the Sindhia at Tonga (near Jaipur), the Marwar general, Bhimaraj Singhvi,¹ marched on Ajmer and captured it from the Maratha *Subedar*, Anwar Beg in A. D. 1787. Dhanraj Singhvi was appointed governor of the newly-acquired territory. The Mahrattas, however, soon recouped their losses and four years later again invaded the Marwar. Two sanguinary battles of Mairta and Patan were fought in which the Marwaris were defeated.

In the meantime, the Maratha general De Boigne had attacked and invested Ajmer. Dhanraj, the governor of the place, with his small garrison stood the siege heroically and successfully kept the besiegers at bay.

After the disastrous result of the battle of Patan, Vijay Singh issued orders to Dhanraj to surrender the place to the besiegers and return to Jodhpur.

It was too exacting a demand on his brave and chivalrous nature. He would neither consent to a disgraceful surrender nor would he be guilty of dis-

¹ The Singhvis who were originally Nandavana Bohra Brahmanas were brought to Jainism by Muni-sundara-suri in Vik Sam 1465 at Sirohi. Their settlements in Jodhpur date from Vik. Sam 1533-A. D 1476

obedience to his master. He was thus placed in a dilemma and as there was no other way out of it, he decided to end his life. He had a diamond ring on his finger. He had the gem pulverised and swallowed the powder. 'Go and tell the prince' cried the departing hero, "thus only I could testify my obedience, and over my dead body alone could a Maratha enter Ajmer."¹

¹ Tod, Rajasthan II 138; Bard Ajmer 173

AMAR CHAND SURANA OF BIKANER.

Amar Chand came of a respectable Osval family of Bikaner and rose to distinction during the reign of Maharaja Surat Singh which extended from A. D. 1787 to A D 1828

In A D. 1805 (S. 1861) he was sent in command of an expedition against Zabta Khan, the Khan of Bhattis, whom he attacked and invested in his capital, Bhatner. After having held out for some five months, Zabta Khan surrendered the fort and was allowed to retire with his followers to Rhena In recognition of his services, Amar Chand was made *diwan* of the state

In A D. 1808 (S 1865) Maharaja Man Singh of Jodhpur invaded Bikaner. An army composed of his feudal levies under the command of Indraj Singhvi with a brigade of Amir Khan, the scourge of Rajputana, was marched against the ill-fated state Surat Singh also collected a large force and, having put Amar Chand at its head, despatched it to check the progress of the invaders. The opposing armies met at Bapri. After a short but sharp skirmish, which cost him the lives of two hundred soldiers, Amar Chaud retreated back

towards the capital followed by the victorious Indraj¹. At last a treaty was concluded between the two states at Gajner which brought the hostilities to an end.

During the reign of Surat Singh The Thakurs of Bikaner had come to wear their feudal bonds lightly and their liege and sovereign lord, the Raja of Bikaner, was determined to put an end to this unsatisfactory state of affairs. He appointed Amar Chand to chastise the refractory vassals and teach them a lesson. Accordingly, during the next four years Amar Chand remained engaged in this task. He was to our mind, guilty of much unnecessary cruelty and bloodshed in the discharge of his duty. It is a strange irony of fate that it never occurred to him that the same fate which he meted out to his erring victims was in store for him. He exacted a heavy fine from the Thakur of Saranbi. He then, pounced upon Ratan Singh Baldevant and hanged him on the spot. He next sprang upon the Bhattis, numbering three hundred in their home at Dherdan and butchered them all—only one man escaped with his life. Soon after, he attacked the leading Thakur chiefs, Nahar Singh and Puran Singh and having taken

(1) Indraj was born at Sojat in A. D. 1767. He belonged to the Singhvi clan of the Oswals. He was the greatest general that the Oswals have ever produced. He not only successfully waged war against Tilakar but also humbled the pride of Jaipur. He was assassinated at Jodhpur in A. D. 1815.

them prisoners sent them under custody to Bikaner where they were all executed.

Surat Singh greatly appreciated the services of Amar Chand and conferred on him the special honour of dining with him at his residence

In A. D. 1815, Amar Chand was sent in command of an army against Sheo Singh, the Thakur of Churu. He laid siege to the town and cut off the supplies of the enemy. No longer able to stand the siege, the high-minded Thakur preferred a glorious death to an ignominious surrender. He committed suicide and the place fell into the hands of the besiegers.

These services of Amar Chand greatly pleased his master who conferred on him the title of Rao, a robe of honour, and an elephant to ride.

Amar Chand had a meteoric career. The star of his fortune that had attained its full lustre and brilliancy began to decline. His success excited the jealousy of his enemies. A conspiracy was formed to bring about his downfall. The conspirators not only succeeded in dragging him down from the high pedestal which he had come to occupy in the state politics, but also made him pay a heavy fine for his supposed complicity in a criminal affair. In A. D. 1817, he was falsely accused of intriguing with Amir Khan, the leader of the Pin-

daras In spite of the efforts of his friends, his enemies won the day and the innocent man was executed in a most brutal manner ¹

Appendix 3

Mr Gandhi on Ahimsa

(A) Had Lala Lajpat Rai first ascertained what I had actually said on Ahimsa, his remarks in the Modern Review for last July would not have seen the light of day Lalaji rightly questions whether I actually made the statements imputed to me He says, that if I did not, I should have contradicted them In the first place, I have not yet seen the papers which have reported the remarks in question, or those in which my remarks were criticised Secondly I must confess that I would not undertake to correct all the errors that creep into reports that appear in the public press about my speeches Lalaji's article has been much quoted in the Gujrati newspapers and magazines and it is perhaps as well for me to explain my position With due deference to Lalaji, I must join issue with him when he says that the elevation of the doctrine of Ahimsa to the highest position contributed to the downfall of India There seems to be no historical warrant for the belief

¹ Gobindlal Tewari's Raj Bhawan

that an exaggerated practice of Ahimsa synchronised with our becoming bereft of manly virtues. During the past 1,500 years we have as a nation given ample proof of physical courage, but we have been torn by internal dissensions and have been dominated by love of *self* instead of love of country. We have, that is to say, been swayed by the spirit of irreligion rather than of religion

I do know how far the charge of unmanliness can be made good against the Jains. I hold no brief for them. By birth I am a Vaishnavite, and was taught Ahimsa in my childhood. I have derived much religious benefit from Jain religious works as I have from scriptures of the other great faiths of the world. I owe much to the living company of the deceased philosopher Raichand Kavi who was a Jain by birth. Thus though my views on Ahimsa are a result of my study of most of the faiths of the world, they are now no longer dependent upon the authority of these works. They are a part of my life and if I suddenly discovered that the religious books read by me bore a different interpretation from the one I had learnt to give them, I should still hold the view of Ahimsa as I am about to set forth here

Our Shastaras seem to teach that a man who really practises Ahimsa in its fulness has the world at his feet ; he so effects his surroundings that even the snakes and

venomous reptiles do him no harm This is said to have been the experience of St Francis of Assisi

In its negative form it means not injuring any living being whether by body or mind I may not therefore hurt the person of any wrong-doer, or bear any ill will to him and so cause him mental suffering This statement does not coversuffering caused to the wrong-doer by natural acts of mine which do not proceed from ill will It, therefore, does not prevent me from withdrawing from his presence a child whom he, we shall imagine, is about to strike Indeed the proper practice of Ahimsa requires me to withdraw the intended victim from the wrong-doer if I am in any way whatsoever the guardian of such a child It was therefore most proper for the passive resisters of South Africa to have resisted the evil that the Union Government sought to do to them They bore no ill will to it They showed this by helping the Government whenever it needed their help Their resistance consisted of disobedience of the orders of the Government even to the extent of suffering death at their hands Ahimsa requires deliberate injuring of the supposed wrong-doer In its positive form, Ahimsa means the largest love, the greatest charity If I am a follower of Ahimsa I must love my enemy I must apply the rules to the wrong-doer who is my enemy or a stranger to me as I would to my wrong-doing father and son This active Ahimsa necessarily includes truth and fearlessness A man

cannot deceive the loved one, he does not fear or frighten him or her. अमरदान (Gift of life) is the greatest of all gifts. A man who gives it in reality, 'disarms' all hostility. He has paved the way for an honourable understanding. And none who is himself subject to fear can bestow that gift. He must therefore be himself fearless. A man cannot then practise Ahimsa and be a coward at the same time. The practice of Ahimsa calls forth the greatest courage. It is the most soldierly of soldier's virtues. General Gordon has been represented in a famous statue as bearing only a stick. This takes us far on the road to Ahimsa. But a soldier, who needs the protection of even a stick, is to that extent so much the less a soldier. He is the true soldier who knows how to die and hold his ground in the midst of a hail of bullets. Such a one was Ambarish who stood his ground without lifting a finger, though Durvasa did his worst. The Moors who were being powdered by the French gunners, rushed into the gun's mouths with 'Alah' on their lips, showed much the same type of courage. Only theirs was the courage of desperation. Ambarish's was due to love. Yet the Moorish valour, readiness to die, conquered the gunners. They frantically waived their hats, ceased firing and greeted their erstwhile enemies as comrades. And so the South African passive resisters in their thousands were ready to die rather than sell their honour for a little personal ease. This was Ahimsa in its active form. It never barter away honour. A helpless girl in the hands of a follower

Ahimsa finds better and surer protection than in the hands of one who is prepared to defend her only to the point to which his weapons would carry him. The tyrant, in the first instance, will have to walk to his victim over the dead body of her defender, in the second he has but to overpower the defender for it is assumed that the cannon of propriety in the second instance will be satisfied when the defender has fought to the extent of his physical valour. In the first instance as the defender has matched his very soul against the mere body of the tyrant, the odds are that the soul in the latter will be awakened and the girl would stand an infinitely greater chance of her honour being protected than in any other conceivable circumstance barring of course, that of her own personal courage.

If we are unmanly to-day, we are so not because we do not know how to strike, but because we fear to die. He is no follower of Mahavira, the apostle of Jainism, or of Buddha or of the Vedas, who being afraid to die, takes flight before any danger real or imaginary, all the while wishing that somebody else would remove the danger by destroying the person causing it. He is no follower of Ahimsa (I agree with Lalaji) who does not care a straw if he kills a man by inches by deceiving him in trade, or who would protect by force of arms a few cows and make away with the butcher, or who in order to do a good to his country does not mind

killing off a few officials. All these are actuated by hatred, cowardice and fear. Here love of the cow or the country is a vague thing intended to satisfy one's vanity, or sooth a stinging conscience.

Ahimsa, truly understood, is, in my humble opinion, a panacea for all evils mundane and extra-mundane. We can aever over-do it. Just at present we are not doing it at all. Ahimsa does not displace the practice of virtues, but renders their practice imperatively necessary before it can be practised even in its rudiments. Lalaji need not fear Ahimsa of his father's faith. Mahavira and Buddha were soldiers, and so was Tolstoy. Only they saw deeper and truer into their profession, and found the secret of a true, happy, honourable and godly life. Let us be joint sharers with these teachers, and this land of ours will once more be the abode of Gods.

M. K. GANDHI.

THE RAJGRIH (Now Behar) PARSVANATH TEMPLE INSCRIPTION

(B) (१) प० ॥ ६० नमः श्रीपारश्वनाथाय ॥ अथ श्रीविपुलाचलामर
गिरिस्थेय स्थितिस्वीकृति पत्रयेणिरमाभिरामभुजगाधीशस्फटासंस्थि
ति । पादासीनद्विद्वयस्वति शुभफलश्रीकोत्ति पुष्पोद्गम श्रीसंघाय
ददामुवाक्षितफलं श्रीपारश्वकैरूपदुमः ॥ १

(२) यत्र श्रीमुनिपुत्रतस्य सुविमोजन्मप्रसन्नं केवलं यथाज्ञा जय
रामलक्ष्मणजरासंधादिभूमीभुजा । जघे चक्रियलाप्युतप्रतिहरिणी यालिमां
संभव प्रापुः येष्विकसूधयादि भविमो वीराश्च जैती रमां ॥ २

(३) यत्राभयकुमारश्रीगालिधम्पादिमा घना । मर्वायसिद्धिं
भोगमुजो जाता द्विधापि हि ॥ ३

(४) यत्र श्रीविपुलाभिधोऽयनिधरो वैभार नामापि च श्रीजैनेन्द्र
विहारभूषणधरो पूर्वाप रागास्थितौ । अथो लोकपुणेपि निरिषातमितो
सम्यं भुवाते नृणां तीर्थ राजगृहाभिधानमिह तात्तैः केन संस्तुयते ॥ ४

(५) तत्र च संसारापारपारावारपरपारप्रापणप्रवण महत्तामतीर्थे ।
श्रीराजगृहमहातीर्थे । गजेन्द्राकारमहापोतप्रकारश्रीविपुलगिरिविपुल
शुलापीठे सद्यत महोपासकफुल्लसामापिष्यमरीपिमंजरीविंजरितचरण
सरोजे । सुरग्राणश्रीवादि परोजे महोमनुगासति । तदीय— मिषोगात्रम
गधेषु मन्निकष्योना मरुहलेखवरसमये । तदीयमेवम सह चान दूरदीन
साहाय्येन । पादाय निर्गुण त्रिमिगुणि रंग भाजां । पुंमौक्तिकावतिरत्न
कुरुते सुराज्यं यच्च धुती अपि गिरं युतरां युतारा सोयं विमाति मुदि
मंजिदलीब रंश ॥ ५

(६) वंशे सुत्र पवितधो महत्तामालाटय सुमुण्यं सातां जघेऽत्रम्य
समानसदगुण मणःशृंगारितांग पुता । तस्मनुस्तु जमस्तुतन्निद्रुषयातीति
प्रतीतो भव उजागस्तम्य कुते सुधागुधवते राहाभिधानो धनी ॥ ६

(७) तस्यात्मजौजनि च ठक्कुर मंडनाख्य सद्धर्मकर्मविधिशिष्ट-
जनेषु मुख्य । नि सीमशीलकमलादिगुणालिधाम जन्ने गृहेस्य गृहिणी
थिरदेवि नाम ॥ ७

(८) पुत्रास्तयो समभवन् भुवने विचित्रा पंचात्र संततिभृत
सुगुणै पवित्रा । तत्रादिमास्त्रय इमे सहदेवकामदेवाभिधाममहराज इति
प्रतीता ॥ ८

(९) तुर्य पुनर्जयति संप्रति वच्छराज श्रीमान् सुबुद्धि लघुवांधव-
देवराज । याभ्या जडाधिकतया धनपकपूर्वदेशेपि धर्मरथधुर्यपदं
प्रपेदे ॥ ९

(१०) प्रथममनवमाया वच्छराजस्य जाया समजनि रतनीति स्फीति
सज्जीतिरीति । प्रभवति महाराज सद्गुणश्रीसमाज सुत इत इह मुख्य-
स्तत्परश्चोदराख्य — ॥ १०

(११) द्वितीया च प्रिया भाति वीधीरिति विधिप्रिया । धन-
सिंहादयश्चास्या सुताबहुरमाश्रिता ॥ ११

(१२) अजनि च दयितादधा देवराजस्यराजो गुणमणिमय तारा
पारशृङ्गारसारा । स्म भवति तनुजातो धमसिंहोत्र धुर्यस्तदनु च गुण
राज, सत्कलाकेलिवर्य ॥ १२

[१३] अपरमथ कलत्रं पश्चिनी तस्य गेहे तत उरुगुणजात
पीमराजौगजात । प्रथम उदित-पथ पथसिंहो द्वितीयस्तदपर, घडसिंह
पुत्रिका चाच्छरीति । १३

(१४) इतश्च श्रीवर्द्धमानजिनशासनमूलकन्दः पुण्यात्मनां समुप-
दर्शित मुक्तिमंद सिद्धांतसूत्ररचकोगणभृत्सुधर्मनामाजनि प्रथमकोऽत्र-
युग प्रधान १४

(१५) तस्यान्वये समभवद्दशपूर्वज्जम्बामी मनोभवमहीधरभेद-
वन् । यस्मात्परं प्रवचने प्रससार वज्रसागरा सुपात्रसुमन सफतप्रशाखा १५

(१६) तस्यामहर्निशं मतीव विकाशवत्या चाब्रेकुसे विमलसर्वं
कलाविलासः । उदपोतनो गुरुरमाद्विबुधो यदीये पट्टेऽननिष्ठ सुम
निगणिवद्भुमाम् १६

(१७) तदमुं सुवनाद्यातल्यातावदातगुणोत्तरं सुपरणरमाभूरि-
सूरियंभुव जिमेस्वरः । प्वरतर इति क्वातिं यस्मादवाप गणोप्ययं परि
ममकण्ये श्रीय— दुगणो वनो १७

(१८) ततः श्रीजिनचंद्राख्यो बभूव मुनिपुंगवः । संवेगरंगयात्तां
यस्यकार च बभार च १८

(१९) म्नुत्वा नैवपटाक्षरै रयनित श्रीपारव चिन्तामणिं ताका
रिण म्यानेनंत सुखोदयं विवरणं चक्रे मवाग्याकै श्रीमंतोऽभपदेवम्
रिगुरवस्तेऽस्य पुरं जहरे १९ —

(२०) — जिनवत्सलम—शागनीवत्सलमो— प्रियं यन्मिय गुण गौरवं
पु गिपुटेन सौधोपमं निषीय शिरसो धुनापि कुर्वते न कस्तांश्च २०

(२१) तत्पट्टे जिनदत्तमूरिरभयदशोर्गोद्विगुहामणिर्महामा-
तनिरुद्गदगंत— चंद्रिकयाम्यदेशि मुगुह सेवे न सर्वोत्तम मेष्टव
पुष्टयवातां सतां सुपरणजानप्रिया ममाम् २१

(२२) ततः पर श्रीजिनचंद्रमूरिर्येभवं निचंग गुणास्तभूरिं गिता
मणिर्भासतसे यदीयेऽपुबास वामादिव भागवतच्छ्रुता २२

(२३) पथे लघ्व्यगते सुसाधनमपि प्रेत्यापि दुस्ताभनं दृष्ट्वांग
स्मिगित्वं धिबधुमपि प्रधीणदृष्टांतकं । वादेवादिगगद्गमाद्यमपि यै र्वांग
प्रमाद्यस्मिंतं ते वागीश्वरपुंगवा जिनपतिपूजया वसुगुहता २३

(२४) अथ जिनैरवामूरिपतिगिरा टिमकता इव गोमामा २४
भुवि विषोधिगगाकमलाकरा समुदिता विपति स्मिगिमुष्मरा २४

(२५) जिन पुबोधा दत्तमादयोधा जन विरगुजनितापूषाधा तत
पथे पुष्टयमेऽस्य न गच्छेत्त चर्चा यतिभस्मभुषा २५

(२६) निरुधानो गोभिः प्रकृतिः जलधीना दिगस्तिष्ठन्मध्वय-
ज्योती रसदग्गकलावेलिद्विषल उद्योतस्तत्पट्टे प्रतिरततम कुग्रतम
तिर्नदीनोऽसौ चन्द्रो जगति त्रिनचन्द्रो यतिपतिः, २६

(२७) प्राकटयं पञ्चमारे दधति विधिपथग्रीवितामप्रकारे धर्मा-
वारे सुसारे द्विपुलगरिदरे मानतुंगे विहारे कृत्या संस्थापनां श्रीपूयम
जिनपते येन मोक्षैर्यगोभिश्चित्रं चक्षुः श्रुत्या जिनकुशलगुरुस्तत्पदे
नायगोभिः २७

(२८) ब्राह्मेपि यत्र गणनायकलङ्घिकातां वेमोदिलोचय मरसा हृदि
गात्तापि । सोभाग्यतः सरभसं विनताम मोय जगतस्ततो मुनिपतिर्जिन
पथ सूरि ॥ २८ ॥

(२९) दृष्टापट्ट सुविशिष्टनिजान्यशास्त्रव्याख्यानमम्वगयधाननिधान
मिदं उच्यते ततोऽस्त कनिकास जनासमानज्ञानक्रियाविधिजिनलविधुग-
प्रधान ॥ २९

(३०) तस्यासने विजयते समसूरिदत्तं मयग् दृग्गणितरजकचारुचर्य
श्रीजैनशासनविकासनभ्रिधामा कामापनोदनमना जिनचन्द्रनामा । ३०

(३१) तत्कोपदेश वशतः प्रभुपार्श्वनाथप्रासादमुत्तममची करत् — ।
श्रीमद्विहारपुर यस्यिति वच्छराजः श्रीसिद्धये सुमति सोदरदेवराजः ॥ ३१

(३२) महेन गुरुणा चात्र वच्छराजः सबाधयः । प्रतिष्ठां कारयामास
महानान्यय मंदनः । ३२

(३३) श्रीजिनचन्द्रसूरीन्द्रा येषां सयमदायका , शास्त्रेष्वध्यापकास्तु
श्रीजिनलब्धियतीश्वराः, ३३

(३४) कर्त्तारोचप्रतिष्ठायास्ते उपाध्यायपुङ्गवा । श्रीमंतोभुवन हिता
मिधाना गुरु शासनात् , ३४

(३५) न यनचन्द्रपयोनिधिभूमिते व्रजति विक्रमभूभृदनेहसि । बहुलपट्टि
दिने शुचि मासगे महमचीकरदेनमयं सुधी , ३५

(३६) श्रीपारवनायजिनतायसनायनमः । प्रासाद एव कलसञ्च
नमपिबतोऽयं । निर्मापकोऽयं गुञ्जोत्र कृतप्रतिष्ठा मंदंतु सपसहिता
सुप्रतिष्ठा । ३६

(३७) श्रीमद्भिर्भुवनहितामिपेरुत्रये प्रशस्तिरेवात्र । कृतज्ञा
वृत्ता लिखिता श्रीलीलिते रिव सूता । ३७

(३८) उत्तरीणा च सुवर्णा टक्कुर मारुशागनेन पुरपायं । वैद्यार्थिक
सुभाषकवरेण श्रीधामिधामन ३८

इति त्रिकुम सत्रम् १७१२ याषाढ यदि ६ दिने । श्रीपरतरगङ्गायूद्धार
गुग्गुलीमिलनत्रिधसूति पट्टालंकार श्रीमिनेन्द्रसूरिणामुपदे येन श्रीमंत्रि
वंशमदन ४० मंदननंदनाम्नां ॥

श्रीभुवनहिता पाध्यायानां पं० हृत्प्रियगणि । मोदसुनि गणि । हृष
सुति गणि । पुष्पप्रधामगणि सदितानां पूष दयविदारश्रीमहातीर्थपात्रा
मंसत्र यादिमहापूभावनपा सकलश्रीविधिषु समानंदनाम्नां, ८०
राज ४० देवराज सुभाषकान्नां कारितस्य १५ ॥ १५
पुशस्ति, शुभं भवतु श्रीसंपन्न ॥ ३३ *



ERRATA.

- P 23 l 2. *for overated read overrated.*
- P 29 l 15 *for scribe read scribe.*
- P 48 l 1 from bottom, *add* note 3 The name of Lalitadevi survives in the Lalit-sarovara, a reservoir constructed by her husband at Satrunjaya in her honour.
- P 54, l 1 *for operation read operations.*
- P 58, l. 2 from bottom. *for relieved read relieved*
- P 62, l 5 from bottom *Insert* to between dedicated and Parsvanatha
- P. 63, l 7 *for plundred read plundered.*
- P 65, l 14 *for They read The.*
- P 67, l. 7. *for Thaknr read Thakur.*
- P 70, l. 6 *for testifymy read testify my.*
- P 72, l 4 *delete full stop after Surat Singh and insert comma*
- P. 76, l 7. *for coversuffering read cover suffering.*
- P. 77, l. 9. *delete of.*
- P 78,° l 23 *for dy read by.*
- P 79, l 7. *for aever read never.*
-